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THE

CATHOLIC CHURCH

INVULNERABLE

AND

INVINCIBLE.

LONDON:
PRINTED BY THOMAS DAVISON, WHITEFRIARS.

I 1829

THE

CATHOLIC CHURCH

INVULNERABLE AND INVINCIBLE:

OR, AN

EXPLICATION OF THE CELEBRATED CREED

OF

POPE PIUS IV.

IN

A PLAIN AND EASY WAY, FOR THE FULL COMPREHENSION OF THE UNLEARNED.

BY AN INDEPENDENT LAYMAN.

THE CREED CONSISTS, FIRST, OF THE NICENE CREED, WITH TWELVE ADDITIONAL ARTICLES, AGREED UPON, AND EXTRACTED FROM, THE MINUTES OF THE COUNCIL OF TRENT.

THIS CREED IS SCRIPTURALLY EXPLICATED, AND TRIUMPHANTLY CHALLENGES *ALL ANTI*-CATHOLICS TO REBUT ANY ONE POINT OF CONSIDERATION.

"*Lo! I am with you always, even to the end of the world! Amen.*"
Mat. xxviii. 20.

LONDON:
PUBLISHED FOR THE AUTHOR,
BY THOMAS FLINT, BURLINGTON ARCADE.

1829.

90.

BIBLIOTHECA · BODLEIANA

TO THE

REPRESENTATIVES

OF THE

MOST FAVOURED PEOPLE ON EARTH—

TO THE

CHURCH OF GOD

IN GREAT BRITAIN AND IRELAND—

AS WELL AS TO

HIS FELLOW COUNTRYMEN AT LARGE,

THIS BOOK

IS,

AT THIS AWFUL CRISIS,

CONFIDENTLY PRESENTED

BY

AN INDEPENDENT LAYMAN.

THE

CATHOLIC CHURCH

INVULNERABLE AND INVINCIBLE;

OR,

THE CREEDS OF BOTH COMMUNIONS LAID OPEN:

BEING

AN ENDEAVOUR TO SHOW, FROM SCRIPTURE,

WHAT CHRISTIANS DO, AND OUGHT TO PROFESS AND HOLD,

AS WELL AS WHAT THEY NEITHER OUGHT TO,

NOR CAN CONFESS:

IN THE FORM OF

A SCRIPTURAL EXPLICATION

OF THE

NICENE CREED,

AS WELL AS

A SCRIPTURAL REFUTATION

OF THE

TWELVE ADDITIONAL ARTICLES,

APPENDED THERETO BY

POPE PIUS IV.

WHICH CREED IS HELD, SWORN TO, AND PROFESSED, WHOLE AND ENTIRE,

BY EVERY ROMISH SUBJECT WITHIN THESE REALMS,

AND PROMULGED,

BY EVERY POSSIBLE MEANS WITHIN THEIR POWER,

THROUGHOUT

THE KINGDOM OF IRELAND,

IN THE SHAPE OF A

CHEAP RELIGIOUS TRACT,

OF WHICH

THE *TWELFTH* DUBLIN EDITION

BEARS DATE

1824.

PRELIMINARY OBSERVATIONS.

It hath seemed good, my fellow-countrymen, at this very awful crisis, when infidelity, in such various forms, appears to stalk in triumph through this hitherto favoured land, for me, a very humble and plain compatriot, to undertake this little work, in the making of which public, with God's merciful assistance, I hope to attain a manifold object:

First, By presenting a copy to certain Members of the House of Commons, that they may be without excuse before man—man!—nay, but before their God! if they further pretend ignorance of the tenets and views of that anti-Christian sect, commonly called Roman Catholics, which tenets and views, this their creed unfolds at full length, and which are strengthened and confirmed by the most so-

lemn oaths and protestations of all who belong to that communion.

Second, To show to my fellow-countrymen at large what IS the NATURE of that POWER which, through the means of its powerful, though apparently most unnatural, auxiliary, "INFIDELITY," (overt and covert), now thunders with such awful sounds, at the very portals of this our Christian constitution, OUR SANCTUARY, summoning the small garrison of the men of GOD to surrender.

Third, To endeavour to show to certain religious persons, who really wish well to our Christian Government, and yet, upon a mistaken principle of Christian charity, would admit this power to a participation in our councils, the *entire* impossibility of those people who, in the 23d article of this creed, "promise and swear true obedience to the bishop of Rome," holding undivided allegiance to our King and Constitution—and the more particularly when, in the following article, they expressly declare, that "all heresies, rejected and accursed by the Church of Rome, they do likewise condemn, reject, and hold ac-

cursed!! and at the principal of which our Royal Master stands the anointed defender!" Therefore, then, stands he eminently cursed by oath and protestation, by all his "loving," "gentle" Romish subjects.

Fourth, That in the event of this unnatural—this most unholy alliance, carrying this dreaded point, and succeeding in reducing the fairest fabric (*though muck it standeth truly in need of reform*), that ever yet was framed and put together by art or liberty of man, you, my staunch Christian countrymen, may form a proper estimate of the fitness of those representatives whom ye have sent, not only to support the interests of your country and selves, in our Commons House of Parliament, but, ABOVE ALL, the honour of your GOD!!

Last—That, should this most unhallowed, yea, accursed * power, in combination with that of infidelity, as aforesaid, gain possession of our sanctuary, the very vitals of our Christian government, ye may apply the wisdom of Scripture to the signs of the times; by which ye may feel assured, that the beginning of

* Accursed; nay, take not my word for it, but see Galatians, i. 7, 8, 9.

troubles before the time of the end draweth near.

But let me, ere I close the scope of my intention in bringing this before the British world, to mention *what* I deem, of all its objects, the most hallowed, though yet it has been unexpressed.

The hope that it may be the means of bringing an eternal soul to light and life, even though it be but one!

And, oh, my friends, whatever creed ye hold, for I war not with "men," but "principles," should the unerring ray of light, as constantly you will find it shining in these pages, momentarily illume the darkened chamber of your sluggish or rebellious minds, e'en then that instant seize the treasure, and hug it to your souls, for be assured 'twill lead you on to everlasting life.

But, my friends, this dreaded event has not yet taken place. Oh, that the Almighty God would deign, in His mercy, to inspire me with words of wisdom, to instruct and make the way so plain, "that the wayfaring man, though a fool, may understand;" that I might be able to make well apparent from His Holy Word the

danger—the imminent danger—to which we shall be subjected from the outpourings of His wrath, by holding converse with this accursed thing. And, oh! that I might be the instrument of pointing out with perspicuity the only right road—the only road—PERFECT RELIANCE ON HIM! to produce the straightforward determination in ye all, my countrymen, TO DO RATHER WHAT IS RIGHT, THAN WHAT IS EXPEDIENT. That so—should the Almighty find us to have become a peculiar people, zealous of good works and His honour—"peradventure He may spare the city, and destroy it not," (Gen. xviii.); but avert the dreadful judgments which overhang *all* who hold community with the abominations which He has denounced; and which *must* as surely descend upon this our wretched country, as this question, as it is called falsely, passes into a law. For has He not said, "Woe unto them that decree unrighteous decrees!" and "Shall I not visit for these things? and will I not be avenged on such a nation as this? saith the LORD." Jer. v. 9. Has He said it, and will He not SURELY DO IT?!

Arouse yourselves, then, my inert, though well-meaning countrymen. Ye, who are allowing this *question* to take its chance, as ye say! For do ye not see, that those who neglect to protest against the Beast, and the mark, and number of his name, are negatively, yet most materially, assisting his advancement? For *this* the ready plea is urged, "It is plain that if, out of a population of fifteen million, fifty thousand only petition, the general opinion must be thirty to one in our favour." Now, such an assertion, my countrymen, backed by the appearance of truth, to which I fear your supineness has given but too favourable a colour, cannot otherwise act upon the Minister but with a very embarrassing influence; for when he sees on such a vital question so great a disparity of numbers apparently in favour of Romanism, what CAN he do?

In the task undertaken, it hath been found good to select this creed of Pope Pius IV. (as some delight to call it), which he extracted from the Provisions of the Council of Trent, assembled 1545, for the settling many points of controversy which had arisen in the then

Romish Church. This council continued sitting for seventeen years, until 1562, "in order to correct, illustrate, and fix with perspicuity, the doctrine of the Church, to restore the vigour of its discipline, and to reform the lives of its ministers." In effect, this assembly of monks concocted certain articles of doctrine, which they declared not only equal, but superior, to Scripture, as you will see in the last twelve articles of this much celebrated, and, amongst those of the Romish communion, universally received, creed. It is divided into twenty-four articles, of which in the first twelve you will recognise the Nicene Creed (in point of fact similar to that called the Apostles' Creed), and is the same that the Church of England confess in their Communion Service: and it was called the Nicene Creed from the following circumstance: "When the teachers of the Church found themselves disturbed, and their people corrupted more and more by the daily increase of the * Arian heresy, up-

* Which has since deteriorated into Unitarianism, which community consists of that class of Infidels who deny that Christ is GOD. Jones on the Trinity. Letter to the Common People, eleventh edition, page 98. See Appendix, No. I.

wards of three hundred bishops, many of whom had been tortured and maimed in the heathen persecutions, assembled together at the city of Nice, in Bithynia, A. D. 325; and one Arius, a principal promoter of this wickedness, was summoned to appear before them: his doctrine and writings were condemned: the faith which these holy men had brought with them to the Council was declared, and is now preserved, in the Nicene Creed: which form we make use of in the Church, because it comprehends the sense of our faith in a few words. But we do not (thereby) rest our belief upon the authority of any human form, because the doctrine therein expressed is secured by the unquestionable authority of the Old and New Testaments." And which, by God's blessing, I will plainly show forth: and I have been the more moved to undertake this "labor amoris" (which I find the explication of the Nicene Creed to be), because I am satisfied that but too many of my fellow-protestants, also members of Our Church Communion, entertain very vague, if not heterodox, opinions of the attributes of the GODHEAD—

the divinity of our blessed Saviour, Christ* Jesus—verging somewhat towards that infidel and most damnable heresy of Unitarianism, so called, and which, as you have already heard, this creed was expressly compiled to rebut, and is therefore strong on this head, concerning the office of the Holy Ghost, and the glory due to him—of the Catholic Church—of which the strong proof is our yielding to a communion of idolaters, *that very name for which* WE OUGHT TO CONTEND WITH OUR LIFE'S BLOOD—of baptism and its virtues—of our own resurrection—and of Christ's everlasting kingdom.

The proofs of these vital points of Christianity will be confined simply to texts of Scripture applicable thereto, and elucidatory thereof, except on two points, on which a few additional observations will be offered. Those texts which bear the strongest against the Unitarian heresy, will be marked thus ☞, and which has been deemed proper, in order the

* The translation of the word "Christ" is Anointed, and of the word "Jesus" is the Saviour; therefore "Christ Jesus" is the Anointed Saviour.

more forcibly to impress on all the fundamental principle of salvation, viz. the Godhead of Christ Jesus.

In the twelve latter articles of this creed, which contain, to speak correctly, the Romish doctrines, it will be seen that they are totally unamalgamable with the former twelve. On this account, therefore, it would have been much more consistent and honest had they left out the Nicene creed altogether, for they virtually reject it in each and all of its provisions.

This may sound a very harsh and illiberal judgment; but, my friends, you are requested to reserve yours of me, till you have gone through the creed; and recollect that, as an Englishman, I claim that right of justice that is the birthright of us all, that you have a right to believe that I tell the truth, until you detect me in a falsehood.

But there is one point which I must premise, reader, before I can enter upon this matter with you.

Do you believe, UNLIMITEDLY, GOD'S holy word, as conveyed in the sacred volume?

Because, if you do not, I hold no converse with you—no argument *here* with you—not, believe me, that I should fear to meet you in a preliminary argument on the authenticity and inspiration of God's holy word, but because, *as* all my proofs are drawn from that volume, you are prepared to cavil away each proof because you don't choose to admit *that* as the test. Should this book fall into the hands of any such, I can only pray that the almighty and merciful Father of all will pity and forgive them; that He, who alone openeth men's hearts and understandings, may illuminate *your* dark hearts; and that, by your contrition and penitence, through faith in Him, He may "make your body" a fit receptacle for his Holy Spirit, yea even "the temple of the living God." 1 Cor. iii. 17.

The Romish errors, as contained in this creed, will be made apparent by Scripture proofs; but in their refutation it has been deemed necessary to show, of some the palpable absurdity—of others the evident inutility—of more the gross idolatry—and of the whole, separately and collectively, the astounding

and impious blasphemy! Showing it altogether to be such a mass of heterodoxy, as to make it strongly evident that they who believe in such things are suffering under the curse spoken of by St. Paul (2 Thess. ii. 12), "being possessed with a strong delusion," (which makes them) "that they should believe a lie!"

And let not these harsh terms, my liberal friends, excite *your* bile and indignation against me. Truly I heed it not. I thank my God I stand not accountable to you, not in your presence, but in that of my Maker, and your Maker, of my God—oh! that He were your God! From His book I learn, that the truth *is* to be told at all times—that lying is an abomination unto him; therefore are my expressions couched in such terms as can neither be misunderstood nor explained away. On which account idolatry is not called a superstitious error, but a sin crying aloud for the "besom of destruction;" and for which is waiting, with open arms, its affianced spouse, "Perdition!" And it is conceived, also, from the perusal of His Holy Word, that true charity, Christian charity, consisteth *not* in

shutting your eyes to the inevitable consequence of rejecting God's holy will and word (John, xii. 48, 49, 50; Mark, xvi. 16), as it hath pleased Him to offer it to us, and resting contented with hoping, both for ourselves and others, what we have no *warranty* for hoping, thereby bringing ourselves *under double condemnation through unbelief;* but, in warning all those whom we see, blindly, and yet with eyes wide open, for "eyes have they, and yet see not" (Mark, viii. 18), travelling onwards towards the brink of the precipice, which they cannot perceive for the thick mist of delusion they create for themselves, and which the eyes of their understanding will not penetrate—of their dangerous approach to INEVITABLE destruction! Beware, then, my Christian brethren, lest, wishing and fearfully anxious to keep within St. Paul's noble definition of charity (1 Cor. xiii.), ye fail on the other hand, by giving these poor deluded, hopes which *never* can be realised, thereby likening yourselves to those accursed, which suffer the blind to fall into the ditch, or dash his head against the wall, rather than members of that Christian Faith

whose vital spark is charity! And the more to impress this upon you—and I pray the LORD to send it home to your hearts and conscience—read what says Moses (Deut. xxvii. 18): "Cursed be he that maketh the blind to wander out of the way! and all the people shall say, Amen!" Avoid, then, my Christian friends, this plain-spoken curse; but rather press forward in the service of your GOD, and "cry aloud, and spare not! Lift up your voices like trumpets, and show the people their transgressions." Aspire to be of "the LORD's watchmen, which stand on the walls of the city, never holding your peace, day or night. And Oh! ye that make mention of the LORD, keep not silence!" Isa. lxxii. 6. Have not many living seen the day when the LORD might have exclaimed, think you, "My watchmen are all blind, they are all ignorant, they are all dumb dogs, they cannot bark—sleeping—lying down—loving to slumber?" There are, however, thanks be to our merciful GOD! in this our day, some brilliant emanations breaking forth rapidly into the almost universal darkness—some goodly lights shining in dark places—

some beacons set upon the hills—some that have their faces set to contend for the testimony, as a flint which striketh fire from obdurate rock, and they shall not be ashamed! Isa. l. 7.

But, alas! in how many cases does the pride of life render their testimony nugatory? Amongst the rich, the times are too refined to tolerate discourse on any subject so unpalatable as Hell:—and Heaven—God's throne—Heaven—is a name only agreeable to man when simpered forth from the impious lips of some gay fashionable fair *. Amongst the poor, "the march of intellect" has made such ravaging strides, that death, dread death, is what?—"animal decomposition;" and "indestructibility of matter" is their resurrection!

In vain does the Lord say, "Strive† to enter in at the straight gate. I am the way, the truth, and the life. No man cometh to the Father but

* The living Christ said (Mat. v. 34), "Swear not at all, neither by heaven, for it is God's throne! Surely, when men and women both, convert the throne of God into an impious and unmeaning expletive, how can they believe the awfulness this name imports?—and unbelief is infidelity!

† This word loses much force in its translation from the original, which would be, if literally given, "Agonize yourselves to enter in."

by Me." John, xiv. 6. "Go and preach the gospel to every creature. He that believeth and is baptized shall be saved; but he that believeth not shall be damned!!" We are all heathen. Rom. iii. 12. We are all clean gone out of the way; we are altogether become unprofitable; there is none righteous: no, not one! All—all *worse* than the avaricious pagan Felix, for even *he* could not hear Paul speak of righteousness, temperance, and judgments to come, without trembling. Acts, xxiv. 25. But, alas! my friends, my countrymen, how different is the case with us? We can hear the LORD of Heaven himself speak these words, not only without TREMBLING, but can impiously scoff at them; for it has been discovered by certain, who are wise in their own conceits, that hell is not hell, but something else, and that heaven is but a name! And though all are not sufficiently daring with their lips to avow these things, how many—oh, how *very* many, openly evidence, by their utter despight of GOD's holy word and warnings, that this creed is also theirs. And so much farther are they removed from Christianity and its salvation than the pagan Felix.

Truly did Isaiah prophesy, liii. 1. "Who hath believed our report?" Fearfully did the Lord say, Luke xviii. 28, "Nevertheless, when the Son of Man cometh, shall He find faith on the earth?"

And I feel the more impelled, my Christian countrymen, to speak thus plain and loud, because I know that "we are in perils among false brethren," 2 Cor. xi. 26. For, I have seen it published in the city of Bristol, in a sermon which has seen four editions since the fifth of November last, and which was preached on that day by the Rev. Mr. Smith, prebend of that place, before the mayor and corporation, in the cathedral church, that, "to render your own faith as pure and perfect as possible," you must have "a *constant recollection* that it is possible, in spite of thought and study, that you *may* have been mistaken," page 19. Yes, read this, Christian believers. Read it simply in this way; "to make your faith as pure, as perfect as possible, you must be *constantly* in *doubt*." And this from a prebendary of the loyal and religious city of Bristol! Oh! proh pudor! Truly does the

Rev. Richard Maunsell say, in his motto selected for his answer to this sermon of Mr. Smith's, "In perils among false brethren." Mr. Smith should know, that this is a most ignoble assertion, from one who professes himself to be an expounder of GOD'S Holy Word, because it is most palpably anti-Christian: and that, in this one sentence, he has attained the very acmé of heterodoxy; and the sooner he vacates his stall and gown, the better for Christianity, his character, and conscience. And in order that my countrymen generally may know that I am not singular in my opinion concerning him, and the heterodox matter conveyed in his sermon, I do not think that I can do better than quote the twentieth page of Mr. Maunsell's letter: and I am very sure that all Christians have occasion to thank this reverend gentleman, for his very ready, able, and scriptural refutation of Mr. Smith's various astounding heterodoxies; and his letter is sincerely recommended to that large class of individuals, whether churchmen or dissenters, who wish to be thought, what, in the present acceptation of the term, are called

"liberal Christians." Mr. Maunsell says (page 20): "I cannot avoid making a few remarks upon those unscriptural expressions, which occur in the thirteenth and twenty-first pages of your sermon. 'Our holy religion consists of *some* doctrines which influence practice, and of others which are *purely speculative*.' And again, 'many religious opinions, which are *purely speculative*, are without the limits of human interference. In the numerous sects of Christianity, interpreting our religion in very opposite manners, all cannot be right. Imitate the forbearance and long-suffering of GOD, who throws the mantle of his mercy over all; and who will *probably* save on the last day, the piously right and the piously wrong, seeking Jesus in humbleness of mind.' (!!!) (So Christianity is but a name!! Ed.) Oh! blind leader of the blind. Matt. ix. 14.

"Sir, I do not remember that in any Socinian author, I have met with a more awful declaration than this; and I think, that if, after duly considering the VIII. and XVIII. Articles of the church of England, you still adhere to the statement above made, you ought surely to show, that you are at least

honest to your principles, by leaving a church which maintains sentiments so contrary to your opinions *."

All that can be said, Mr. Smith, if you hold on after this, is, that in your own person you finish the prophet Isaiah's description already quoted, lvi. 10, 11, 12, that you are "one of those greedy dogs, which can never have enough; one of those shepherds that cannot understand; looking your own way, for your own gain."

Sir, the *fundamental principle of Christianity* is TRUTH, the fundamental principle of *your* profession avowedly is DOUBT. The two principles cannot co-exist, for they are as different from each other, as light from darkness—as heaven from hell!! They cannot both be Christianity. One of them *must* be infidelity; and, Sir, without any HESITATION, or fear of your anger, I boldly assert that "INFIDELITY" stalks forth openly in the sentence selected from page 19 of your sermon. Yea! even infidelity!!

According to this new-avowed principle of

* This Mr. Smith published three editions of his Sermon after this!!!

faith we must paraphrase and improve Scripture*, and not say with the anxious hoping father, "LORD, I believe! help thou my unbelief;" but rather, LORD, I believe too much, help thou to make me unbelieve.

No, Mr. Smith! take you to your doubting if you will, and leave me and all the other "speculative Christians" to indulge in our visionary reveries of the value and virtue of FAITH. And whilst you and the wretched Unitarians think together, that you may have *too* much faith, let us, poor infants of the church of GOD, sustain ourselves with heavenly milk from His words, praying with the apostles (Luke, xvii. 5), "LORD! INCREASE THOU OUR FAITH," well knowing (Heb. xi. 6.) that "without faith it is IMPOSSIBLE to please GOD;" that this faith "IS ABLE to make us WISE UNTO SALVATION," (2 Tim. iii. 15), and that "by GRACE are we SAVED, THROUGH THIS SAME FAITH (Eph. ii. 8), for *we have received* GRACE for OBEDIENCE TO FAITH (Rom i. 5). But, Mr. Smith, thanks be to GOD, the time is coming

* Take a leaf out of the books of Romish priests and Unitarians.

that no "VILE PERSON SHALL ANY MORE BE CALLED 'LIBERAL,' NOR THE CHURL BE SAID TO BE BOUNTIFUL. FOR THE VILE PERSON WILL SPEAK VILLANY, and HIS HEART WILL WORK INIQUITY TO PRACTISE HYPOCRISY, and TO UTTER ERROR AGAINST THE LORD; to MAKE EMPTY THE SOUL OF THE HUNGRY, and HE WILL CAUSE THE DRINK OF THE THIRSTY TO FAIL. (Isa. xxxii. 5, 6, 7.) Whoso readeth, let him understand!" And we have all great reason for thankfulness to our blessed LORD and Saviour, for giving us his reiterated commands, that we should search and judge the Scriptures for ourselves, that *we may discern these spirits which "devise wicked devices to destroy the poor with* LYING WORDS." (Isa. xxxii. 7); otherwise many in real humility would innocently have pinned their faith to the sleeve of some "heterodox divine" (if I may be allowed to use such an expression). But our responsibility is all our own whilst we have such commands as the following given by our blessed LORD himself (John, v. 39), "Search the Scriptures; for in them ye think ye have

eternal life, and they are they which testify of me." "I am the way, and the truth, and the life. No man cometh to the Father but by me." (John, xiv. 6.) "Ye do err, not knowing the Scriptures." (Matt. xxii. 29.) "Yea, and even of yourselves why judge ye not what is right?" (Luke xii. 57, &c. &c.) Does it not then behove us, my brethren, to search for ourselves? to PROVE all things, and to hold fast that that is GOOD? (1 Thess. v. 21.) If at the last dread day we find the fiat given, "Take thy place among the goats on the left hand," (Mat. xxv. 33,) think you that it will avail to say—Oh! LORD, I only did as I was directed by the pope, or the council, or the bishop; or—the parson said, if I did so and so, I should be saved—or that Mr. Smith said something else—in the face of such Scriptures as these?—"To the law and to the testimony," my Christian friends! "and if *they speak not according to this word*, it is because there is NO LIGHT IN THEM!" Isa. viii. 20.

Therefore would I impress upon you, in the words of him whom Jesus loved (1 John, ix. 1), "Beloved, *believe* not every spirit: but *try*

the spirits whether they are of GOD." Ye have all got the test. Therefore try! "and if any of you lack wisdom, let him ask of GOD that giveth to all men liberally, and upbraideth not: and it *shall* be given him. But let him ask in FAITH nothing wavering. (Mat. xxi. 22; Mark, xi. 24; John, xvi. 23.) For he that wavereth is like a wave of the sea, driven with the wind and tossed. For let not that man think that he shall receive any thing of the LORD." (James, i. 5, 6, 7.)

Ask then, my brethren, in faith, and as surely as ye ask ye shall receive, for faithful is He that promised! (Heb. x. 23.) And when ye have discovered the truth, *hold it fast* —aye—and for it must ye *contend earnestly* (Jude, 3)—for know, that it is light—life—health—wealth—salvation and immortality!!!

THE CREED OF POPE PIUS IV.

I. I believe in one God, the Father Almighty, maker of heaven and earth, and of all things visible and invisible.

II. And in one Lord, Jesus Christ, the only begotten Son of God, begotten of his Father before all worlds, God of God, Light of Light, very God of very God, begotten, not made, being one substance with the Father, by whom all things were made.

III. Who for us men, and for our salvation, came down from heaven, and was incarnate by the Holy Ghost of the Virgin Mary, and was made man.

IV. And was crucified also for us, under Pontius Pilate, suffered and was buried.

V. And the third day rose again according to the Scriptures.

VI. And ascended into heaven, and sitteth on the right hand of the Father.

VII. And he shall come again with glory to judge both the quick and the dead, whose kingdom shall have no end.

VIII. And I believe in the Holy Ghost, the Lord and Giver of life, who proceedeth from the Father and the Son, who with the Father and the Son together, is worshipped and glorified, who spake by the prophets.

IX. I believe one Catholic Apostolic church.

X. I acknowledge one baptism for the remission of sins.

XI. I look for the resurrection of the dead.

XII. And the life of the world to come. Amen.

XIII. I most firmly admit and embrace apostolical and ecclesiastical traditions, and all other observances and constitutions of the same church (Roman being understood).

XIV. I do admit the Holy Scriptures in the same sense that holy mother church doth, whose business it is to judge of the true sense and interpretation of them; and I will interpret them according to the unanimous consent of the fathers.

XV. I do profess and believe that there are seven sacraments of the new law, truly and properly so called, instituted by Jesus Christ our Lord, and necessary to the salvation of

mankind, though not all of them to every one, viz. baptism, confirmation, eucharist, penance, extreme unction, orders, and marriage, and that they do confer grace: and that of these, baptism, confirmation, and orders, may not be repeated without sacrilege. I do also receive and admit the received and approved rites of the Catholic church, in her solemn administration of the above said sacraments.

XVI. I do embrace and receive all and every thing that hath been defined and declared by the holy council of Trent, concerning original sin and justification.

XVII. I do also profess, that in the mass there is offered unto God a true, proper, and propitiatory sacrifice for the quick and the dead, and that in the most holy sacrament of the eucharist there is truly, really, and substantially, the body and blood, together with the soul and divinity of our Lord Jesus Christ; and that there is a conversion made of the whole substance of the bread into the body, and of the whole substance of the wine into the blood; which conversion the Catholic church calls TRANSUBSTANTIATION.

XVIII. I confess that under one kind only, whole and entire, Christ and a true sacrament is taken and received.

XIX. I do firmly believe that there is a purgatory; and that the souls kept prisoners there, do receive help by the suffrages of the faithful.

XX. I do likewise believe that the saints, reigning together with Christ, are to be honoured and invocated unto; and that they do offer prayers unto God for us; and that their relics are to be had in veneration.

XXI. I do most firmly assert that the images of Christ and the mother of God, ever a Virgin, and also of other saints, ought to be had and retained; and that due honour and veneration are to be given to them.

XXII. I do affirm, that the power of indulgences was left by Christ to the church, and that the use of them is most wholesome to Christian people.

XXIII. I do acknowledge the holy Catholic and Apostolic Roman church to be the Mother and Mistress of all churches; and I do promise and swear true obedience to the

Bishop of Rome, the Successor of St. Peter, Prince of the Apostles, and the Vicar of Jesus Christ on earth.

XXIV. I do undoubtedly receive, and profess *all other things* which have been delivered, defined and declared by the sacred canons and œcumenical councils, and especially by the holy synod of Trent; and all things contrary thereunto, and *all heresies condemned*, rejected, and anathematized by the church, I do likewise condemn, reject, and anathematize*.

This true Catholic faith, out of which NONE CAN BE SAVED, which I now freely profess and truly hold, I, N. or M. promise, vow, and swear most constantly to hold and profess the same, whole and entire, with GOD'S assistance, to the end of my life. Amen.

* To anathematize, to CURSE, or to hold ACCURSED.

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"THE EYES OF THE LORD ARE OVER THE RIGHTEOUS, AND HIS EARS ARE OPEN UNTO THEIR PRAYERS; BUT THE FACE OF THE LORD IS AGAINST THEM THAT DO EVIL. AND WHO IS HE THAT WILL HARM YOU, IF YE BE FOLLOWERS OF THAT WHICH IS GOOD? BUT AND IF YE SUFFER FOR RIGHTEOUSNESS' SAKE, HAPPY ARE YE: AND BE NOT AFRAID OF THEIR TERROR, NEITHER BE TROUBLED; BUT SANCTIFY THE LORD GOD IN YOUR HEARTS, AND BE READY ALWAYS TO GIVE AN ANSWER TO EVERY MAN THAT ASKETH YOU A REASON OF THE HOPE THAT IS IN YOU WITH MEEKNESS AND FEAR, HAVING A GOOD CONSCIENCE." 1 Pet. iii. 12, 13, 14, 15, 16.

THE

CATHOLIC CHURCH

INVULNERABLE AND INVINCIBLE.

I. *I believe in one God,*

MARK, xii. 29. Jesus said, The first of all the commandments is, Hear, O Israel, the LORD our GOD is one LORD.

Jer. x. 10. The Lord is the true GOD. He is the living GOD, and an everlasting King.

Deut. iv. 35. Unto thee it was showed, that thou mightest know that the LORD he is GOD; there is none else beside him.

Isa. xxxvii. 16. O Lord GOD of hosts, GOD of Israel, that dwellest between the cherubims, thou art GOD, even thou alone, of all the kingdoms of the earth.

the Father Almighty,

Gen. xvii. 1. The LORD appeared unto Abram, and said unto him, I am the Almighty GOD.

Exod. vi. 2. And GOD spake unto Moses, and said unto him, I am the LORD, and I appeared unto Abraham, unto Isaac, and unto Jacob, by the name of GOD Almighty.

Ps. cxlvii. 4. His understanding is infinite. Job, xi. 7.

Mat. xix. 26. With GOD all things are possible. Mark, x. 27; Luke, i. 37.

Rev. vii. 12. Glory and might be unto GOD for ever.

Maker of heaven and earth,

Gen. i. 1. In the beginning GOD created heaven and earth.

Neh. ix. 6. Thou, even thou, art LORD alone; thou hast made heaven, the heaven of heavens, with all their host; the earth, and all things that are therein; the seas, and all that is therein; and thou preservest them all: and the host of heaven worshippeth thee.

Acts, iv. 24. The apostles lifted up their voice to GOD with one accord, and said, LORD, thou art GOD, which hast made heaven and earth, and the sea, and all that in them is. xiv. 15.

and of all things,

Isa. xliv. 24. I am the LORD that maketh all things.

visible and invisible;

☞ Col. i. 16. For by him were all things created that are in heaven and that are in earth, visible and invisible.

☞ Wherever this mark is applied to text, it denotes the falseness of the Unitarian heresy.

II. *And in one Lord, Jesus Christ,*

☞ Acts, ii. 36. Therefore let all the house of Israel know assuredly, that GOD hath made that same Jesus whom ye have crucified, both LORD and Christ.

☞ Col. ii. 9. For in Him dwelleth all the fulness of the GODHEAD, bodily.

☞ Isa. ix. 6. For unto us a son is given, and the government shall be upon his shoulders, and his name shall be called Wonderful, Counsellor, The Mighty GOD, The Everlasting Father, The Prince of Peace!

the only begotten son of God, begotten of his Father,

Luke, i. 35. That holy thing which shall be born of thee shall be called the Son of GOD.

Mat. iii. 17. And lo! a voice from heaven, saying, This is my beloved son, in whom I am well pleased. xvii. 5. (on another occasion).

John, i. 14. And the Word was made flesh, and dwelt among us, and we beheld his glory, the glory as of the only begotten of the Father.

John, iii. 16, 17, 18. He that believeth on him is not condemned, but he that believeth not is condemned already, because he hath not believed in the name of the only begotten Son of GOD.

Heb. i. 5; Ps. ii. 7. Thou art my Son; this day have I begotten thee. And again, I will be to him a Father, and he shall be to me a Son. Heb. v. 5.

John, v. 20. And we know that the Son of God is come, and hath given us an understanding that we may know him that is true; and we are in him that is true,

even in his Son Jesus Christ. ☞ *This* is the true GOD, and eternal life.

before all worlds,

Isa. lxiii. 16. Thou, O Lord, art our Father, our ☞ *Redeemer.* Thy name is from everlasting.

☞ John, viii. 58. Before Abraham was, I am. (B. C. 2073.) xvii. 24. For thou loyedst Me before the foundation of the world.

☞ John, i. 2. The same was in the beginning with GOD.

☞ Col. i. 2. And he is before all things, and by him do all things consist.

☞ Mic. v. 2. Whose goings forth have been of old, from everlasting.

☞ 1 Cor. x. 9. Neither let us tempt *Christ*, as some of them also tempted, and were destroyed of serpents. Num. xxi. 6; B. C. 1451.

God of God,

☞ Rom. ix. 5. Christ came, who is over all, GOD blessed for ever. Amen.

☞ Tit. ii. 10. That they may adorn the doctrine of "GOD, our Saviour," in all things. (Coupling Isa. xliii. 11; lxiii. 16; Hosea, xiii. 4, will make this clearly appear.)

Light of light,

☞ John, i. 4. In him was life, and the life was the light of men.

John, viii. 12, ix. 5. As long as I am in the world,

I am the light of the world. He that followeth me shall not walk in darkness, but have the light of life.

☞ 2 Cor. iv. 6. For God, who commanded the light to shine out of darkness, hath shined in our hearts, to give the light of the knowledge of the glory of God in the face of Jesus Christ.

very God of very God,

☞ John, i. 1. In the beginning was the Word, and the Word was with God, and the *Word was God.* 18. The only begotten Son, *which is in his bosom,* he hath declared him.

☞ Heb. i. 6; Ps. xcvii. 7. Let all the angels of God worship him; (coupled with Mat. iv. 10; Deut. vi. 13.)

☞ Col. ii. 9. For in him dwelleth *all the fulness* of the Godhead, *bodily.*

begotten, not made,

Heb. i. 5; Ps. ii. 7. Thou art my Son; this day have I begotten thee.

being of one substance with the Father,

☞ John, x. 30. I and my Father are one. 38. Know and believe that the Father is in me, and I in him.

☞ John, xvii. 21. That they all may be one, as thou, Father, art in me, and I in thee.

by whom all things were made;

☞ John, i. 3. All things were made by him (the Word), and without him, was not any thing made that was made.

☞ Col. i. 17. And he is before all things, and by him do all things consist.

III. *Who for us men,*

John, i. 29. Behold the Lamb of God, that taketh away the sins of the world.

1 Tim. ii. 6. Who gave himself a ransom for all.

Mat. xx. 28. Even as the Son of man came, to give his life a ransom for many.

and for our salvation,

☞ Isa. xiii. 2. Behold God is my salvation. I will trust, and not be afraid: for the Lord Jehovah is *my* strength and *my* song: *He* also is become *my salvation.*

Eph. v. 2. Christ also hath loved us, and hath given himself for us, an offering and a sacrifice to God. 1 Pet. iii. 24. Who his own self bare our sins in his own body on the tree, that we being dead to sin should live unto righteousness: by whose stripes ye were healed. (Is. liii. 5.) Col. i. 14. In whom we have redemption through his blood, even the forgiveness of sins. (1 Thess. v. 9.) Acts iv. 12. Neither is there salvation in any other: for there is no other name under heaven given among men, whereby we must be saved—(for) Jesus saith unto Thomas (John, xiv. 6), *I* am the way and the life: no man cometh unto the Father but by me.

came down from heaven,

John, vi. 62. What and if ye shall see the Son of man ascend up where he was before? John, i. 2.

and was incarnate by the Holy Ghost, of the Virgin Mary,

Mat. i. 18. Now the birth of Jesus was on this wise. When his mother Mary was espoused to Joseph, (according as the angel told her). Luke, i. 35. The Holy Ghost shall come upon thee, and the power of the Highest shall overshadow thee: therefore, also, that holy thing which shall be born of thee shall be called the Son of GOD.

☞ Mat. i. 20. 23. The angel of the LORD said to Joseph in a dream, Fear not to take unto thee Mary thy wife; for that which is conceived in her is of the Holy Ghost, and she shall bring forth a son, and thou shalt call his name Jesus (i. e. a Saviour): for he shall save his people from their sins. (Hos. xiii. 4.) Now all this was done that it might be fulfilled which was spoken by the prophet, saying, Behold a virgin shall conceive and bear a son, and shall call his name Emanuel, which, being interpreted, is, God with us. Isa. vii. 14.

and was made man, (IV.) *and was crucified also*

☞ John, i. 14. And the Word was made flesh.

Heb. ii. 17. It behoved him to be made like unto his brethren.

Phil. ii. 7, 8. And was made in the likeness of men; and being found in fashion as a man, he humbled himself, and became obedient unto death, even the death of the cross. Mat. xxvii. 35; Mark, xv. 25; Luke, xxiii. 33; John, xix. 18.

Acts, ii. 23. Him ye have taken, and by wicked hands have crucified and slain. 36; iii. 14, 15.

for us

1 Thess. v. 9, 10. To obtain salvation by our Lord Jesus Christ, who died for us. Eph. v. 2.

Heb. ix. 28. So Christ was once offered to bear the sins of many, foretold by Isa. liii. 5. ☞ He was wounded for our transgressions: he was bruised for our iniquities: the chastisement of our peace was upon him; and with his stripes are we healed. (Hos. xiii. 4).

Isa. xxxii. 1,2. Behold, a king shall reign in righteousness, and princes shall rule in judgment.

And A MAN shall be as an hiding-place from the wind, and a covert from the tempest: as rivers of water in a dry place, as the shadow of a great rock in a weary land.

under Pontius Pilate,

John, xix. 6. 10. 13. 16. 19. 22.

suffered,

John, xii. 27. Now is my soul troubled, and what shall I say? Father, save me from this hour: but for *this cause* came I *to this* hour. Mat. xxvi. And he took with him Peter and the two sons of Zebedee, and began to be sorrowful and very heavy. Then saith he unto them, My soul is exceeding sorrowful, even unto death: tarry ye here, and watch with me. And he went a little farther, and fell on his face, and prayed, saying, Oh my Father, if it be possible, let this cup pass from me! Mat. xv. Father, all things are possible

unto thee; take away this cup from me: nevertheless, not what I will, but what thou wilt. (Mat.) He went away again the second time, and prayed, saying, O my Father, if this cup may not pass away from me except I drink it, thy will be done. And he came back and found them asleep again. And he left them, and went away again, and prayed the third time, saying the same words. (Luke.) And being in an agony, he prayed more earnestly: and his sweat was, as it were, great drops of blood, falling down to the ground. And when he rose up from prayer, and while he yet spake (to his disciples), behold a multitude, and he that was called Judas went before them, and drew near unto Jesus to kiss him. But Jesus said unto him, Judas, betrayest thou the Son of man with a kiss? (Ps. xli. 9.) Jesus said unto the chief priests and captains of the temple, and the elders, which were come to him, Be ye come out as against a thief, with swords and staves? (Mark.) And they (the apostles) all forsook him and fled. (Luke.) Then took they him and led him, and brought him into the high priest's house. And Peter followed afar off. Ver. 57, 58, 59, 60. Peter denies his master thrice. 61. And the Lord turned and looked upon Peter. And the men that held Jesus mocked him, and smote him; and when they had blindfolded him, they struck him on the face; and (Mark) some began to spit on him, and to cover his face, and to buffet him, and to say to him, Prophesy (Luke), who is it that smote thee? (Mark.) And the servants did smite him with the palms of their hands (Luke). And many other things did they blasphemously speak against him.

Mark, xv. 1. The elders, and scribes, and the whole council bound Jesus, and carried him away, and led him to Pilate (Luke, xxiii.), who, when he heard he was a Galilean, as soon as he knew that he belonged unto Herod's jurisdiction, he sent him to Herod, who himself was at Jerusalem at that time. And Herod, with his men of war, set him at nought, and mocked him, and arrayed him in a gorgeous robe, and sent him again to Pilate. And Pilate, when he had called the chief priests, and the rulers, and the people, said unto them, Ye have brought this man unto me, and behold, I, having examined him before you, have found no fault in this man, touching those things whereof ye accuse him. No, nor yet Herod: for I sent you to him; and lo, nothing worthy of death is done unto him. I will therefore chastise him, and release him. And they cried out all at once, Away with this man, and release unto us Barabbas (who for a certain sedition made in the city, and for murder, was cast into prison). Pilate, therefore, willing to release Jesus, (Mark), for he knew that the chief priests had delivered him for envy (Luke), spake again to them. But they cried the more, saying, Crucify him! crucify him! And he said unto them the third time, Why, what evil hath he done? I have found no cause of death in him: I will therefore chastise him, and let him go. And they were instant, with loud voices, requiring that he might be crucified. And the voices of them and of the chief priests prevailed (Mark). So Pilate, willing to content the people, released Barabbas unto them (a traitor and a murderer), and delivered

Jesus, when he had scourged him, to be crucified. And the soldiers led him away into the hall called Pretorium (formerly Herod's palace), and they called together the whole band, and they clothed him with purple, and plaited a crown of thorns, and put it about his head, and a reed in his hand, (a mock hollow sceptre), and they bowed the knee before him, and mocked him, and began to salute him, saying, Hail, King of the Jews! And they spit upon him, and took the reed and smote him on the head, and, bowing their knees, worshipped him! And when they had mocked him, they took off the purple from him, and put his own clothes on him, and led him out to crucify him. And when they were come unto a place called Golgotha, they gave him vinegar to drink, mingled with gall; and when he had tasted thereof he would not drink. And there they crucified him and the malefactors (thieves), one on the right hand, and the other on the left. And Pilate wrote a title, and put it on the cross. And the writing was, JESUS OF NAZARETH, THE KING OF THE JEWS; and it was written in Hebrew, and Greek, and Latin. Then the soldiers, when they had crucified Jesus, took his garments, and made four parts, to every soldier a part; and also his coat: now the coat was without seam, woven from the top throughout. They said therefore among themselves, Let us not rend it, but cast lots for it, whose it shall be. These things, therefore, they did. And it was the third hour* that they crucified him. And they that passed by re-

* The Jewish day began at six o'clock in the morning of our computation, and ended at six in the evening. This was therefore 9. A. M.

viléd him, railed on him, wagging their heads, and saying, Ah, thou that destroyest the temple and buildest it in three days, save thyself, and come down from the cross! Likewise the chief priests, mocking, said among themselves with the scribes, He saved others: himself he cannot save! Let Christ, the King of Israel, descend now from the cross, that we may see and believe! And one of the malefactors, which were hanged with him, railed on him, saying, If thou be the Christ, save thyself and us. Now there stood by the cross of Jesus his mother and his mother's sister, Mary, the wife of Cleophas, and Mary Magdalene. When Jesus, therefore, saw his mother and the disciple standing by whom he loved, he saith unto his mother, Woman, behold thy son! Then saith he to the disciple, Behold thy mother! And when the sixth hour was come (mid-day), there was darkness over the whole land until the ninth hour (3 P. M.). And at the ninth hour, Jesus cried with a loud voice, saying, Eloi, Eloi! lama sabachthani? which is, being interpreted, My God, my God, why hast thou forsaken me? And some of them that stood by, when they heard it, said, Behold, he calleth Elias! And one ran and filled a spunge full of vinegar, and put it on a reed, and gave him to drink, saying, Let alone: let us see whether Elias will come to take him down. When Jesus had received the vinegar, he said, It is finished! and when he had cried again with a loud voice, yielded up the ghost. And the veil of the temple was rent in twain from the top to the bottom!!

[This short harmonization, though very imperfect sketch, of the unparalleled sufferings of our blessed

Lord, will not be unacceptable to such as delight to think upon the loving-kindness of their GOD; nor will nominal Christians dare to express dissatisfaction, or say, that ever man suffered as this man suffered. Every extreme of agony, mental, corporeal, and spiritual above all, was inflicted upon him, who knew no sin, and who was virtue, meekness, and resignation's self. And by whom? by the very beings for whose salvation he had taken upon him *all* the degradation of manhood. What a heart-rending recital! It pains us even to think of such very dreadful, such inconceivable, grief. Consider, then, what must have been the anguish of him who groaned, writhed, and at last sank under this insupportable load of suffering and execration!

Reader! whosoever you may be, are you not moved? moved to the very quick, at this awful, though brief, account of HIS sufferings? I am sure you are—you must be; and in your ready sympathy you doubtless doom that son of perdition, Iscariot, (John, xvii. 12), to all the torments which the Lord's own words justify us to declare are his. Mat. xxvi. 24. Take heed then, beloved, lest out of thine own mouth thy words shall be made to condemn thee! Job, xv. 5; Mat. xii. 37; Luke, xix. 22: for if we by any means, direct or indirect, show that we be ashamed of the gospel of Christ (contrary to St. Paul, Rom. i. 16), we shall put him to an open shame indeed, and CRUCIFY to ourselves the Lord afresh! Heb. vi. 6. Whoso is wise will ponder these things, Ps. cvii. 43. Now, in whatsoever degree our blessed Lord and Saviour has excited our commiseration, our gratitude, our entire love for him, who thus laid down his life for his friends

—friends, did we say? nay, for his very enemies! Rom. v. 8; Col. i. 18.—when we have merely considered him in his character as man, mediating for those, his fellow-men, who shamefully ill-treated and despitefully used him; what shall we feel, or how express ourselves, when come to be penetrated with the irresistible conviction that Christ Jesus, the anointed Saviour, the GOD, the Maker of all, endured to be trampled upon by the miscreant worms and caitiff reptiles of his own creation; that he, to satisfy his own divine justice, might save us? Then, indeed, is our mind lost in a glow of mixed emotion of love, of awe, of amazement, so that we are fain to exclaim to such as require the aid of reason to assist their comprehension of this divine and awful mystery, "Canst THOU, by searching, find out GOD? Canst THOU find out the Almighty unto perfection?" (Job, xi. 7.) Thinkest THOU, vain man, that the impure ideas of thy rotten and corrupted heart, could, by *possibility*, amalgamate with the conceptions of the SOUL of GOD?!!]—Appendix, No. II.

and was buried;

Mat. xxvii. 59, 60. And when Joseph (of Arimathea) had taken the body, he wrapped it in a clean linen cloth, and laid it in his own new tomb, which he had hewn out in the rock, and he rolled a great stone to the door of the sepulchre, and departed. Mark, xv. 46; Luke, xxiii. 53; John, xix. 42.

V. *And the third day he rose again,*

Matt. xxviii. 1. In the end of the sabbath, as it began to dawn toward the first day of the week, came

Mary Magdalene and the other Mary to see the sepulchre. 5. And the angel said unto the women, Fear not ye: for I know that ye seek Jesus, which was crucified. He is not here; for he is risen, as he said. 7. Go quickly, and tell his disciples that he is risen from the dead, and, behold, he goeth before you into Galilee: there shall ye see him. Lo, I have told you. 9. And as they went to tell his disciples, behold, Jesus met them, saying, All hail! And they came and held him by the feet, and worshipped him. 16. Then the eleven disciples went away into Galilee, into a mountain where Jesus had appointed them; and when they saw him they worshipped him; but some doubted. John, xxiv. 38. Why are ye troubled? and why do thoughts (doubtings) arise in your hearts? Behold my hands and my feet, that it is I myself: handle me, and see; for a spirit hath not flesh and bones as ye see me have. And he said unto them, Have ye here any meat? And he took, and did eat before them. John, xx. 24. But Thomas, one of the twelve (called Didymus), was not with them when Jesus came. The other disciples, therefore, said unto him, We have seen the Lord. But he said, Except I shall see in his hands the print of the nails, and put my finger into the print of the nails, and thrust my hand into his side, I will not believe. And after eight days, again his disciples were within, and Thomas with them: then came Jesus, *the doors being shut*, and stood in the midst, and said, Peace be unto you! Then saith he to Thomas, Reach hither thy finger, and behold my hands; and reach hither thy hand and thrust

it into my side: and be not faithless, but believing. And Thomas answered and said unto him, ☞ My LORD and my GOD! Jesus saith unto him, Thomas, because thou hast seen me, *thou* hast believed: ☞ BLESSED are they that have not seen, and YET HAVE BELIEVED *.

according to the Scriptures.

Ps. xvi. 10. For thou wilt not leave his soul in hell; neither wilt thou suffer thine Holy One to see corruption.

VI. *And ascended into heaven,*

John, xvi. 28. I leave the world and go to the Father. xx. 17. Jesus saith unto her, Touch me not; for I am not yet ascended to my Father: but go to my brethren, and say unto them, I ascend unto my Father and your Father, and to my GOD and your GOD.

and sitteth on the right hand of the Father;

Mat. xxii. 43, 44. How then doth David in spirit call him Lord? saying (Ps. cx. 1), The LORD said unto my LORD, ☞ Sit thou on my right hand until I make thine enemies thy footstool. Mark, xii. 36; Luke, xx. 42; Heb. i. 13.

Acts, vii. 56. And he (Stephen) being full of the Holy Ghost, looked up stedfastly to heaven, and saw the glory of GOD, and Jesus standing on the right hand of GOD.

* How do the wretched Unitarians get over this?

Rom. viii. 34. It is Christ that is risen again, who is even at the right hand of GOD.

Col. iii. 1. Seek those things which are above, where Christ sitteth on the right hand of GOD.

VII. *And he shall come again with glory,*

Mat. xvi. 27. For the Son of man shall come again in the glory of his Father and his angels. xxiv. 3. And then shall appear the sign of the Son of man in heaven: and they shall see the Son of man coming in the clouds with power and great glory. xxvi. 64. Nevertheless, I say unto you, Hereafter shall ye see the Son of man sitting on the right hand of power, and coming in the clouds of heaven. 1 Thess. iv. 16. For the LORD himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of GOD. 2 Thess. i. 7, 8, 9. When the Lord Jesus shall be revealed from heaven with his mighty angels, in flaming fire taking VENGEANCE ON THEM THAT KNOW NOT GOD.

to judge both the quick and the dead,

John, v. 22. For the Father judgeth no man, but hath committed all judgment to the Son. 27. And hath given him authority to execute judgment also, because he is the Son of man. Acts, x. 42. And he commanded us to testify that it is he, which was ordained of GOD (PS. ii. 6—9; Dan. vii. 14.) to be judge of quick and dead. Rom. xiv. 9. For to this end Christ both died, and rose, and revived, that he might be the LORD both of the dead and the living. 10. For we

shall ALL STAND BEFORE THE JUDGMENT SEAT of Christ.

2 Cor. v. 10. For we must all appear before the judgment seat of Christ, that every one may receive the things done in his body, according to that he hath done, whether it be good or bad.

whose kingdom shall have no end.

Luke, i. 33. And he shall reign over the house of Jacob for ever, and of his kingdom there shall be no end.

John, xii. 34. The people answered him, We have heard out of the law, that Christ abideth for ever. (Is. ix. 6, 7; Ps. lxxxix. 36; cx. 4; Dan. ii. 44; vii. 14. 27.) ☞ 1 Tim. i. 17. Now unto the King Eternal, Immortal, Invisible, the only Wise GOD, be honour and glory, for ever and ever. Amen.

VIII. *And I believe in the Holy Ghost,*

Acts, v. 3. Peter said, Ananias, why hath Satan filled thine heart to lie unto the Holy Ghost? 9. And Peter said unto her (Sapphira), How is it that ye have agreed together to tempt the Spirit of the LORD? 4. Thou hast not lied unto men, but unto GOD.

the Lord and Giver of life,

Gen. i. 2. And the Spirit of GOD moved upon the face of the waters; and GOD said, Let there be light; and there was light. 20. And GOD said, Let the waters bring forth abundantly the moving creature that hath life, and fowl that may fly above the earth

in the open firmament of heaven. 24. And GOD said, Let the earth bring forth the living creature after his kind, cattle and creeping thing, and the beast of the earth after his kind; and it was so. Gen. ii. 7. And the Lord GOD formed man of the dust of the ground (in his own image created he him, i. 27), and breathed into his nostrils the breath of life; and man became a living soul.

who proceedeth from the Father and the Son,

John, xv. 26. But when the Comforter is come whom I WILL SEND unto you from the Father, even the Spirit of Truth, which *proceedeth* from the Father, he shall testify of me.

Luke, xxiv. 49. And, behold, I SEND the promise of my Father upon you; but tarry ye in the city of Jerusalem until ye be endued with power from on high. Acts, i. 4.

Acts, ii. 32, 33. This Jesus hath GOD raised up, whereof we are all witnesses; therefore, being by the right hand of GOD exalted, and having received of the Father the promise of the Holy Ghost, HE *hath now shed forth this*, which ye now see and hear.

who with the Father and the Son together is worshipped and glorified,

☞ 1 John, v. 7. For there are three that bear record in Heaven, the Father, the Word, and the Holy Ghost, and these three are one.

Mat. xii. 31, 32. All manner of sin and blasphemy shall be forgiven unto men; but the blasphemy against

the Holy Ghost shall not be forgiven unto men. And whosoever speaketh a word against the Son of man, it shall be forgiven him; but whosoever speaketh against the Holy Ghost, it shall never be forgiven him, neither in this world nor in the world to come. Mark, iii. 28, 29; Luke, xii. 10; 1 John, v. 14, 15, 16.

Who spake by the prophets.

Mat. xxii. 13. How then doth David in spirit call him LORD?

Neh. ix. 30. Yet many years thou testifiedst against them by thy Spirit in the prophets.

Zech. vii. 12. Yea, they made their hearts as an adamant stone, lest they should hear the law, and the words which the Lord of hosts hath sent in his spirit by the former prophets.

Eph. iii. 5. Which in other ages was not made known unto the sons of men (so clearly) as it is now revealed unto the holy apostles and *prophets* by the Spirit.

1 Tim. iv. 1. Now the *Spirit* speaketh expressly, that in the latter times some shall depart from the faith, giving heed to seducing spirits and doctrines of devils: speaking lies in hypocrisy, having their conscience seared with a hot iron. Forbidding to marry, and commanding to abstain from meats, which GOD hath created to be received with thanksgiving of them, which believe and know the truth. For every creature of GOD is good, and nothing to be refused, if it be received with thanksgiving: for it is sanctified by the word of GOD and prayer.

Heb. i. 1. GOD, who at sundry times and in divers manners spake in times past unto the fathers by the prophets, hath, &c.

2 Pet. i. 21. For the prophecy came not in old time by the will of man; but holy men of GOD spake as they were moved by the Holy Ghost.

IX. *I believe one catholic and apostolic church.*

1 Cor. i. 2. Unto the church of GOD, which is at Corinth, to them that are sanctified in Christ Jesus, called to be saints, with all that in every place call upon the name of Jesus Christ our Lord, both theirs and ours: grace be unto you, and peace from GOD our Father, and from the Lord Jesus Christ.

Col. i. 2. To the saints and faithful brethren which are at Colosse.

Phil. i. 1. Paul and Timotheus, the servants of Christ, to all the saints in Christ Jesus which are at Philippi, with the bishops and deacons: grace be unto you.

Col. i. 1, 2. Paul, an apostle, and all the brethren which are with me, unto the churches of Galatia, &c.

1 and 2 Thess. i. 1. Paul, Silvanus, and Timotheus, unto the church of the Thessalonians, &c.

Acts, xiii. 1. There were prophets in the church at Antioch.

Col. iv. 16. Cause it to be read in the church at Laodicea.

Acts, viii. 1. There was a great persecution against the church at Jerusalem.

Rom. xvi. 1. I commend unto you Phœbe, our

sister, which is a servant of the church which is at Cenchrea. 16. The churches of Christ salute you.

1 Cor. xvi. 19. The churches of Asia salute you.

2 Cor. viii. 1. Moreover, brethren, we do you to wit of the grace of GOD bestowed on the churches of Macedonia.

1 Pet. v. 13. The church that is at Babylon, elected together with you, saluteth you.

Col. i. 18. Salute the church which is in Nympha's house.

Philem. Paul, a prisoner, to the church which is in thy house.

Rom. xvi. 3, 4, 5. Greet Priscilla and Aquila; likewise greet the church that is in their house.

[From the three last instances, my dear brethren, it will be apparent that any private congregation of Christians forms a church in the sight of GOD, as the churches therein alluded to, are spoken of, merely as the households of certain pious persons, increased, probably, by the occasional congregating of their Christian neighbours; which private congregations have this glorious warranty and encouragement for assembly and PRAYER: Mat. xviii. 19, 20. "I say unto you, that if two of you shall agree on earth, as touching any thing that they shall ask, it shall be done for them of my Father which is in heaven. For where two or three are gathered together in my name, there am I in the midst of them." But let no indolent or supine persons, calling themselves Christians, take excuse, in any thing that is here shown, to neglect due attendance at public worship whenever the opportunity offers; and the more

frequently that opportunity is afforded, the better; for I am persuaded that the assembling of ourselves together to glorify GOD, thus testifying openly our belief, and making our public confession (Rom. x. 10; Jam. v. 16), is one of the most imperative duties of the Christian professor; and why, is evident from the Apostle Paul's words (Heb. x. 25), that we may (by our example and mutual presence) exhort one another, confirming our mutual faith, provoking each other unto love and good works. But the Christian believer, he will not need to be here informed, that if he aspire to be of GOD's peculiar people (Tit. ii. 14), he must be, not alone *willing*, in every good work; but that he must be *zealous* in his Master's service, and that he must exclaim with David (Ps. lxxxiv. 1, 2.), "How amiable are thy tabernacles, O Lord of hosts! My soul longeth, yea, even fainteth for the courts of the LORD: my heart and flesh crieth out for the living GOD."

"As pants the hart for cooling streams, when heated in the chase,
So longs my soul for thee, O GOD! 'and for thy dwelling place.'
For thee, my GOD, the living GOD! my thirsty soul doth pine;
Oh! when shall I behold thy face, thou Majesty Divine!"

But to recur, my friends, to our point in proof: It may appear, that instead of showing that there is but one catholic (or universal, which is the meaning of the word Catholic,) apostolic church, I have exhibited many. Truly have I done this; and might have instanced as many more of which we read in Scripture. What shall we say then? Why this—as all these

various churches, not only of communities at large, but also of merely the households of the godly, held fellowship with the apostles (whose creed we also hold)—as, I say, they, being many, were *one* together in Christian concord and community of faith; so *we*, the church of GOD, whether in England, Ireland, Scotland, or in whatever parts of the world GOD's people congregate by twos or threes, are ONE with that universal apostolic church, and Christ is one with us: ALWAYS PROVIDED we hold to HIS conditions, on which *alone* he has promised to be with us to the end of the world, as we read in Mat. xxviii. 19, 20. "Go ye therefore and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost. *Teaching them to observe* ALL THINGS WHATSOEVER *I have commanded.*" (Observe the conditions to which the promised blessing is annexed.) "And lo, I am with you alway, even unto the end of the world. Amen." Yes, my brethren, these are the conditions; and unless we do set ourselves implicitly to honour and hold His commands, we have no more claim to catholicity (which term must include apostolical religion) than the pagans of China, or the savages of Otaheite.]

X. *I acknowledge one baptism for the remission of sins.*

Mat. xxviii. 19. Go ye, therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost. Teaching them to observe all things whatsoever I have commanded you. Mark, xvi. 16. He that believeth and is bap-

tized, shall be saved; and he that believeth not shall be damned.

Rom. vi. 3. Know ye not that so many of us as were baptized into Jesus Christ, were baptized into his death? Therefore are we buried with him by baptism into death: that like as Christ was raised up from the dead by the glory of the Father, even so should we walk in newness of life. For if we have been planted together in the likeness of his death, we shall be also in the likeness of his resurrection. 1 Cor. xii. 12, 13. For as the body is *one*, and hath many members, and all the members of that one body, being many, *are* one body, so also is Christ. For by one spirit are we all baptized into one body; and have been all made to drink into one spirit. For the body is not one member, but many. 27. Now ye (that have been baptized) are the body of Christ, and members in particular. Gal. iii. 27, 28, 29. For as many of you as have been baptized into Christ, have put on Christ. There is neither Jew nor Greek, there is neither bond nor free, there is neither male nor female; for ye are all one in Christ Jesus. And if ye be Christ's, then are ye Abraham's seed, and heirs according to the promise.

XI. *I look for the resurrection of the dead.*

See Proofs, No. VII. ☞ Job, xix. 25, 26, 27. For I know that my Redeemer liveth, and that he shall stand at the latter day upon the earth: and though, after my skin, worms destroy this body, yet in my flesh I shall see God. Whom I shall see for myself, and mine eyes shall behold, and not another; though my reins be consumed within me.

☞ John, xi. 25. Jesus saith unto her, I am the resurrection and the life: he that believeth in me, though he were dead, yet shall he live; and whosoever liveth and believeth in me, shall never die. Believest thou this?

1 Cor. xv. 51. We shall all be changed in a moment, in the twinkling of an eye, at the last trump: for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed. For this corruptible must put on incorruption, and this mortal must put on immortality. So when this corruptible shall put on incorruption, and this mortal shall have put on immortality, then shall be brought to pass that which is written (Isa. xxv. 8), Death is swallowed up in victory! Oh! Death, where is thy sting? Oh! Grave, where is thy victory?

XII. *And the life of the world to come.*

John, v. 28. (Jesus speaks.) The hour is coming, in the which all that are in the graves shall hear his voice, and shall come forth: they that have done good, to the resurrection of life: and they that have done evil, unto the resurrection of damnation.

Isa. lxv. 17. Behold I create new heavens and a new earth, and the former shall not be remembered, nor come into mind: but be ye glad and rejoice for ever in that which I create. lxvi. 21—24. And I will take of them (the gentiles) for priests and for Levites, saith the Lord. For, as the new heavens and the new earth, which I will make, shall remain before me, saith the Lord, so shall your seed and name remain. And it shall come to pass, that from one new-

moon to another, and from one sabbath to another, shall all flesh come to worship before me, saith the LORD. And they shall go forth, and look upon the carcasses of the men that have transgressed against me: for their worm shall not die, neither shall their fire be quenched; and they shall be an abhorring to all flesh.

Dan. vii. 18. The saints of the Most High shall take the kingdom, and possess the kingdom for ever, even for ever and ever. xii. 2, 3. Many of them that sleep in the dust of the earth shall awake, some to everlasting life, and some to everlasting contempt. And they that be wise shall shine as the brightness of the firmament: and they that turn many to righteousness, as the stars for ever and ever.

2 Peter, iii. 10—13. But the day of the LORD will come as a thief in the night; in the which the heavens shall pass away with a great noise, and the elements shall melt with fervent heat; the earth also, and the works that are therein, shall be burned up. Nevertheless *we*, according to *his* promise, look for new heavens and a new earth, wherein dwelleth righteousness.

John, ii. 25. And this is the promise that he hath promised us, even eternal life.

2 Tim. iv. 8. Henceforth there is laid up for me a crown of righteousness, which the LORD, the righteous judge, shall give me at that day: and not to me only, but unto all that love his appearing. 1 Cor. ii. 9. But as it is written (Isa. xliv. 4), Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which GOD hath prepared for them that love HIM.

Amen.

I trust, my countrymen of the Catholic Church, that the pledge given in the title page of this little Book has been redeemed; and that the Word of GOD has shown that the Catholic Church is in its tenets *invulnerable!* and in its power INVINCIBLE!! for we may all feel the most perfect assurance that The Great Captain of Our Salvation, The Great High Priest of Our Profession—Christ, the Mighty Saviour—IS the Head of His Apostolic Church (Col. i. 18.); and that we possess the benefit of his eternal presence; for He has told us, "LO! I AM WITH YOU ALWAYS, EVEN TO THE END OF THE WORLD!!"

If you agree with me—yet not with me, but with his Word—to GOD give the glory, and praise, and thanksgiving, that he has made you of the blessed few who are looking for and hasting unto the coming of the day of GOD, wherein the heavens, being on fire, shall be dissolved, and the elements shall melt with fervent heat. But, beloved, be not alarmed at *these* things. To such as love his appearing, he cannot bring fear, but rejoicing. "Perfect love casteth out fear." There is *no fear* in love. Therefore, let all such as feel apprehension in looking at these mighty things, pray unceasingly to GOD for grace, to make them look continually to his glorious appearing, and that they may be in constant readiness for their journey, to love it perfectly before the time arrives, "For the night cometh in which no man can work." Recollect then, "That the day of the LORD will come as a thief in the night," (suddenly, unawares, and also unexpected), although

we be surrounded with "scoffers, walking after their own lusts, saying, where is the promise of his coming? for since the fathers fell asleep, all things continue as they were from the creation." (See Appendix.)

Let us beware then, brethren, lest we be overtaken with such. Let us take care, that we be not found amongst these, "the kings of the earth, and the great men, and the rich men, and the chief captains, and the mighty men;" and every bondman and every freeman hiding ourselves in the dens and rocks of the mountains, saying, ☞ (Luke, xxiii. 30.) "Fall on us, and cover us from the face of Him that sitteth on the throne, and from the wrath of the Lamb. For the great day of his wrath is come, and who shall be able to stand?" Thanks be to GOD, his Spirit spake through his prophet, Isaiah, lxiii. 1, 2, 3, 4, in these awful, but glorious words: "Who is this that cometh from Edom, with dyed garments from Bozrah? this that is glorious in his apparel, travelling in the greatness of his strength?"

"I that speak in righteousness—mighty to save!" "Wherefore art thou red in thine apparel, and thy garments like him that treadeth in the wine-fat?"

"I have trodden the wine-press alone; and of the people, there was none with me: for I will tread them in mine anger, and trample them in my fury: and their blood shall be sprinkled upon my garments, and I will stain all my raiment!

"☞ For the day of vengeance is in mine heart, and the year of my redeemed is come!!"

Thus, then, do we know that His redeemed will be able to stand, and that the same sound and mighty

doings which will speak perdition, despair, and hell to the disobedient, the scoffer, and the unbelieving, will be the glorious signal of their redemption and eternal bliss: that they, through blessed and undivided faith, *entire reliance upon his Holy Word*, will be able to stand, bold and upright, looking the glory of His Majesty in full face; for we shall then "see him, as he is;" whom we shall see for ourselves, and our eyes shall behold,—confidently expecting these glorious, triumphant, and marvellously precious words: "Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world!" Mat. xxv. 34. Whilst to the others,—oh! my friends, read and tremble!—"Depart from me, ye cursed, into everlasting fire, prepared for the devil and his angels." 41.

Remember! "Faithful is he who has promised;" therefore, let us hold fast the profession of our faith, without wavering, recollecting who has said,

"Take ye heed! Lo, I have foretold you all things!" Amen.

This then is the Catholic faith. Faith in the Revelation of GOD.

Now come we to examine the Romanist's faith, which will be found to consist *entirely* of faith in the inventions of man.

"Dear me!" some may exclaim, who have not had the courage to engage the Preliminary Observations: "Why, what has been explained is our creed, that we say in the communion service, the Nicene creed, as it is called (see Prel. Ob.); and, if the Roman Catholics believe all this, they cannot be so bad

as this man would make us think." Precisely, my friends, this is, as you say, the Nicene creed, which they *profess* that they believe; but it will be our business to show, that their belief goes no farther than profession, as will be seen in the sequel.

"Nay, but," says my opponent, "you who are setting yourself up to show others the way, by what right do you set at nought that command of the LORD JESUS, Mat. vi. 1, 'Judge not, that ye be not judged?' also of St. Paul, where he says, Rom. ii. 1, 'Therefore, thou art inexcusable, oh man! whosoever thou art, that judgest: for wherein thou judgest another, thou condemnest thyself?' How then dare you, standing in the presence of your GOD, accuse the Catholics" (as they are falsely called), "of making a profession in which they believe not? This is very extraordinary charity of yours methinks. Go, sir, and read the thirteenth 1 Cor., and learn how to behave yourself seemly before GOD; and when you are yourself perfect, you may then begin to remove the mote that is in your brother's eye!"

This assumed principle, though equally sublime with every other sentiment given us by our blessed LORD for our guidance, is not at all applicable in this case; and, therefore, makes those who use it thus, guilty of wresting the LORD's words to support their own miserable sophistry. And what renders this style of argument the more specious is, they know tender Christians are fearful to say any thing conveying an idea, that they were attempting to contravene that light and life which is to them *existence*, even the words of their blessed Saviour.

The futility of this sophistical argument will be strongly apparent when we come to consider, that, if it were true, if only the perfect were privileged to speak to their neighbours, warning them to flee from the wrath to come, by throwing themselves for salvation simply on the merits of their Saviour,—none could open their lips, none could follow that command of GOD, "Cry aloud, and spare not, and lift up your voice like a trumpet;" for we need not to be told, that "none is righteous; no, not one." Do we not know, that "*all* the world, through the law, have become guilty before GOD; for all have sinned and come short of the glory of GOD?" Rom. iii. 23.

Let us hear no more, then, of this specious sophistry, this affectation of charity, by the practice of which, certain benevolent people would allow their unfortunate brethren to live and die in that idolatry and infidelity, of which the sure recompense will be everlasting torment (Rev. xxi. 8; xxii. 27), without warning them of their dangerous approach to that gulf in which they are about to be swallowed up: because, forsooth, we have no right to make a *lawful** use of our reason for the benefit of our fellow-men.

It may be as well here to observe upon the term "dissenters," as applied to *us* by the Romanists.

* In contradistinction to what will ever be an unlawful use of our reason: viz. making it superior to revelation. Reason is superior undoubtedly to every thing on earth. It is the mind of man, GOD's own image: but revelation is of the mind of GOD; and as much as He is superior to man, by so much, must revelation be superior to reason. And to limit the truth of revelation to the apprehension of our finite reason, is the impious attempt to raise ourselves above Him who made us.

Dissenters we are not. We are protesters, protestants. We have protested against *their* dissent from apostolical catholicity. It has been seen that the Nicene creed is what we both profess; the same in effect with the apostles' creed: this is abundant for *us*. *We* are satisfied to agree with the apostles.

But these Romanists are insatiables; these are not satisfied with what is superlative; they want something better, and in their wretched attempt to improve the perfection of GOD'S holy will and word, they have fallen into the very quagmire, in which they assert that we are ingulfed.

They then, and *not* we, are the dissenters. But to the proof.

XIII. *I most firmly admit and embrace apostolical and ecclesiastical traditions,*

Apostolical traditions are either admissible, when the doctrines set forth therein agree with, or are corroborative of, the holy Scriptures, or, when they are not contrary thereto: as we should desire in all things to conform *our* lives to the example of these blessed and holy men. Not that it is to be understood, that any thing the apostles taught *could* be heterodox; but the orthodoxy of the sentiments contained in these reputed traditions, by their accordance with the received Scriptures, will be the evidence of their authenticity, or otherwise. And our authority for receiving such well-authenticated traditions we find in 2 Thess. ii. 15, where St. Paul enjoins them to hold fast the traditions which they had been taught, whether by word, or by

his epistle. But we must judge of the justice of their pretensions to such high authority, by bringing them to comparison with the law and the testimony; and if they agree not, according to this word, it is because there is no light in them. Isa. viii. 20. Ecclesiastical traditions of the earliest fathers are invaluable, as proofs of religious history, and by them we learn the authenticity of the holy Scriptures, and the customs of the apostolic and primitive church, and which we are bound to follow, always subject to the same appeal. Just so far then do we go with the Romanists, but no farther.

and all other observances and constitutions of the same (the Romish) church.

So that, when they come down to the sweeping clause that includes all other observances and constitutions of *their* church, we are obliged to haul in our wind, and allow them to go by themselves on their voyage of discovery over the dead sea of error and superstition. As most of these lucrative acquisitions of territory, which they made on this voyage, and claimed by them as the discoverers, are detailed in the following articles, it will be needless to recapitulate them here. But, as two or three of their most luminous discoveries are unnoticed by the impious Pius, we will slightly take a glance at them now, for the benefit of the uninformed.

It is one of the many antiscriptural customs of this Romish church, on a certain day in every year, I think some time in September, to have a grand to-do

in their chapels, for the purpose of consecrating, as *they* term it, holy candles! Candles? yes, candles! and which candles are supposed to acquire some peculiar virtue from the exceedingly spiritual ceremony which is performed over them. After the candles are blessed, they are given over the altar rails to the longing devotee, who thereupon kisses, first the priest's hand, and then the holy candle!!

After this is chanted, "A light to lighten the gentiles, and to be the glory of GOD's people, Israel!" Luke, ii. 32.

Christian reader! what can one think of people who can apply the breathings of the Spirit, hailing the appearance of GOD the Saviour, to the light of a candle? Who can compare, in a triumphant chant, the invisible glory of the eternal Saviour to the filth-exhaling flame of a candle? Dreadful! awful!

You will say, it is impossible. Truly one would fain believe it so, but it is A FACT; and the curious may satisfy themselves on this matter; for this is not alone the practice in wretched, bigoted, degraded Ireland, but in what once was protestant England. In the midst of our redundantly intellectual countrymen is this the custom; at least so says the Liverpool Missal, 1824, a book very handsomely got up (with sundry engravings), and costing 15*s*.; therefore quite beyond the reach of the unlearned poor.

Possibly, after all this, you may desire to know to what account these holy candles are turned. I will therefore make an extract from a Romish Irish tract, got up by an American priest of that communion,

named Gallitzin, and re-edited by that celebrated priest, well known in Ireland as Friar Hayes, 3d edit. p. 120. "Instances are so very common, of the good effects produced by the use of holy water, blessed salt, and many other blessed things, that it would take volumes to publish them all." P. 121. "The efficacy of blessed things is so well known to many protestants, that it is not very uncommon to see protestants apply to catholic priests for holy water, blessed salt, blessed candles, &c.;" and he quotes this scripture to prove his horrible lie: "GOD hath chosen the weak things of the world to confound the strong;" thus perverting Scripture to strengthen his pretended case, applying the words "weak things" to his blessed salt and blessed candles; whereas the sense evidently applies to the abstract principles of ignorance of worldly wisdom, and Christian humility, in opposition to those of wisdom after the flesh, pride, vainglory, &c.

Where is their authority in Scripture for these things? They have *none*. This, then, is derived from tradition.

The profit arising from this holy-candle system it will be needless to enter upon. Let us just remark—who would object to give a crown for such a universal nostrum as an unctuous blessed candle, or even two, to secure as one's own—"the light which was sent to lighten the gentiles?" Forgive me, reader; the blasphemy is not mine, but theirs.

Another of their enlightening discoveries has been, the celebration of their services in Latin; a language

which not one in twenty—might it not be said with equal truth, one in one thousand?—understand who hear it thus.

Against such a system of praying, "using vain repetitions as the heathen do," (Matt. vi. 7.) it would have appeared so unnecessary to a Christian teacher to have warned his followers, that we ought to be the more deeply penetrated with admiration and love towards the Almighty, when we see the guardianship of his Holy Spirit speaking, through the lips of his indefatigable servant Paul, these conclusive words (1 Cor. xiv), "Desire spiritual gifts, but rather that ye may prophesy *. For he that speaketh in an unknown tongue, speaketh not unto men, but unto GOD; for no man understandeth him. But he that prophesieth speaketh unto men to *edification*, and *exhortation*, and comfort. He that speaketh in an unknown tongue edifieth himself; but he that prophesieth edifieth the church.

"For if the trumpet give an uncertain sound, who shall prepare himself to the battle? So likewise ye, except ye utter by the tongue words easy to be understood, how shall it be known what is spoken? *for ye shall speak* UNTO THE AIR.

"There are, it may be, so many kinds of voices in the world, and none of them is without signification. Therefore, if I know not the meaning of the voice, I shall be unto him that speaketh A BARBARIAN, and he that speaketh shall be A BARBARIAN unto me.

* Prophesy, expound, or preach, or pray. That the meaning is in this sense, is evident from the following verses of the same chapter, 23, 24. 31.

"I will pray with the spirit, and I will pray with the understanding also. Else, when thou shalt bless with the spirit, how shall he that occupieth the room of the unlearned say Amen! (Neh. viii. 5. 8.) at thy giving of thanks, seeing he understandeth not what thou sayest?

"I thank my GOD, I speak with more tongues than ye all: yet in the church I had rather speak *five words with my understanding*, that by my voice *I might teach others* also, than ten thousand words in an unknown tongue.

"If the whole church be come together, and all speak with (unknown) tongues, and there come in those that are unlearned, or unbelievers, will they not say that ye are MAD? But if all prophesy, and there come in one that believeth not, or one unlearned, he is convinced of all, he is judged of all, and thus are the secrets of his heart made manifest: and so falling down on his face he will worship GOD, and report that GOD is in you of a truth." And what does he say in the 37th verse?—"If any man *think himself* a prophet, or *spiritual*, let him acknowledge that the things that I write unto you are the commandments of the LORD." Yea, what says he, in another place, to the Galatians? i. 7, 8, 9. And the reader is requested to bear this warning of the apostle of the gentiles in mind, not only on his own account, but particularly as reference will have to be made to it under every subsequent head of this creed.

"There be some that trouble you, and would *pervert* the gospel of Christ. But though we, or *an angel from heaven*, preach any other gospel unto you

than that which we have preached, *let* HIM *be* ACCURSED!" "Oh! that is very strong; St. Paul never could have meant to say *that*." Yes, he did: for he foresaw in the spirit how that the men of GOD in after-times would be perplexed by false systems of philosophy, new kinds of gospels which had commenced in his day, and such variations and misconstructions of GOD's Holy Word, as would lead the unstable and wicked to wrest the Scriptures to the destruction of themselves as well as others: and so that *we* might be without excuse, he reiterates his command; and by a new construction of words shows, that he not only meant, *to the full*, what he had said before, but by enlarging his meaning, lays the heavy responsibility of judging for ourselves upon us, never diminishing *in the least* the judgment pronounced upon the false prophet, ver. 9. "As we said before, so say I now again, If any preach any other gospel unto you than *that ye have received*, let him be accursed!"

It must, therefore, be unnecessary to say another word on this head, to show the most cavilling disciple of Pope Pius the Fourth that his great demi-god was quite wrong in continuing the custom which had crept into the church, during the dark ages, and which was then formally ratified by the council of Trent; and though I am one of those who conceive it to be a mistrusting of the strength, sufficiency, and perspicuity of GOD's Holy Word, to go to ecclesiastical traditions to prove the truth of the word, or to disprove the heresies against it, still, as we are treating now of the respect due to traditions, it may be as well to show that St.

Chrysostom, bishop of Constantinople, who was born 354 years after Christ, says, "Take notice how the apostle always seeks the edification of the church: by the 'unlearned man,' the apostle means the layman; and he shows how this unlearned man sustains a very great loss, when prayers are made in a language such as he, through want of understanding, cannot say * amen to." Chrys. on 1 Cor. xiv.

I could not resist so favourable an opportunity of affording the unlearned the edification conveyed in the note below. And if there be neither argument, honesty, nor truth in it, but, on the contrary, impious, daring, specious, cunning, and audacious falsehood, they may lay it to heart, and take it, as the truest epitome of the principles of the insidious viper they are now dallying with, and about to hug to their bosoms. When the Word of God itself is so sapped and undermined, that it falls into this gulf of jesuitry, what security can we expect, have, or deserve, for the preservation of our rights of conscience, and liberty from these Satanic wolves, if we leave our Christian vantage-ground for them to take possession of it?

* On the word "Amen," in the 16th verse of 1 Cor. xiv., taken from the Douay or Romish version of the Bible, printed in Dublin, 1825: "The unlearned, not knowing that you are blessing, will not be qualified to join with you, by saying amen to your blessing. The use or abuse of strange tongues, of which the apostle here speaks, does not regard the public liturgy of the church (in which strange tongues were never used). Where, also, note, that the Latin used in our liturgy is so far from being a strange or unknown tongue, that it is, perhaps, the best known tongue in the world." There 's edification for the unlearned!!!

Our Scripture security against these traditional innovations we find in Mat. xv. 9. "In vain, said he (Christ our LORD), do this people worship me, teaching for doctrines the commandments of men." Mark, vii. St. Paul also enjoins his hearers, to "beware lest any spoil them through philosophy, and *vain deceit*, after the tradition of men, after the rudiments of the world, and not after Christ." Col. ii. 8. And, in conclusion, he observes, "Why are ye subject to (such) ordinances, (Touch not, taste not, handle not, which all are *to perish with the using?*) after the commandments and doctrines of men?" Again, he says to Titus, i. 13, "Wherefore rebuke them sharply, that they may be sound in the faith; not giving heed to Jewish fables, and commandments of men, *that turn from the truth.*" See also verses 14, 15.

Wherefore such are without excuse.

XIV.—*I do admit the Holy Scriptures in the same sense that holy mother church doth, whose business it is to judge of the true sense and interpretation of them.*

This "holy mother church" is a new character on the stage of Scripture. Whence came she? where did she get her gender? Oh, we find it in Rev. xvii. ver. 5, and what makes the identity clear is, that she is described as being bloated and drunken with the blood of the martyrs of Jesus and of his saints; and ver. 18, gives the harlot of Babylon such strength to her motherly claim, that we cannot withhold our assent to such pretension consistently with our veneration for Scrip-

ture: for therein we are told that the drunken bloated old mother of harlots and abominations of the earth, that the apostle saw in the vision, was, "that great city which *reigneth* over the kings of the earth." And what city did reign over the kings of the earth at that time? Why, old Rome. And what city reigned over the kings of the earth up to the time of the French Revolution? Why, Rome, the same Rome, and under a head not less antichristian than the pagan emperors, who did, in the commencement of Christianity, so persecute and destroy the disciples of Jesus. But some people say they are getting better now, and truly they bring us very strong facts to support their assertions. If the burning, murdering, and maiming the unfortunate Protestants in Ireland, wherever they can find them alone, be admitted as proofs, I know of no other. And all these murderous burnings and outrages against man and beast (for they will rather burn a poor horse or cow alive in a stable than nothing) are but too certain evidence, that the barbarous blood-wallowing disposition exists in as great degree as ever it did during the hottest popish persecutions! No, my friends, they are *not one whit* changed. These horrible outrages are all, *all* committed by members of the church of Rome. "Was it not the church of Rome that in Spain urged the burning of thirty-one thousand nine hundred and twelve persons protesting against her doctrines, and that punished with imprisonment, fine, confiscation, and public infamy, two hundred and ninety-one thousand four hundred and fifty, who saved their lives by recantation!? Was it

not under the same authority, that, in this kingdom of England, during the four years of the reign of Queen Mary, two hundred and eighty persons were burnt alive? the number of those who perished in prison, for not turning Papists, being unknown."—Blanco White, p. 106.

Was it not this same church that "burned alive, in the twelfth century, in one fire, thirty-five citizens of Mentz, at the city of Bingen, and eighteen in Mentz itself? The bishops of both Mentz and Strasburgh breathed nothing but vengeance and slaughter against them (the Christian reformers); and, in the latter city, eighty persons were committed to the flames."—Jones's Hist. of Waldenses, vol. ii. p. 13.

"Popes Lucius III. and Innocent III. issued edicts, and preached up crusades against these inoffensive Christians, the Waldenses and Albigenses. They despatched preachers throughout all Europe, to entice men to engage in this holy warfare. After telling them that 'they were not to keep faith with those who did not keep faith with GOD,' he thus proceeds: 'We exhort you, that you would endeavour to destroy the wicked heresy of the Albigenses, and do this with greater rigour than you would use towards the Saracens themselves: persecute them with a strong hand; deprive them of their lands and possessions; banish them, and put Catholics in their room.' The pope promised 'Paradise, and the remission of all their sins,' to those who should serve in this glorious war, for forty days. It will be enough to say that, by fire and sword, the armies employed by Pope Innocent III.

murdered above two hundred thousand in the short space of a few months!! For many years the work of extirpating heretics was continued at the instigation of the pope, who commanded all the princes who were subject to him, that is, all the princes of Christendom*, to kill, destroy, and cause to perish, all who presumed to differ from the doctrine of the church of Rome." Was it not the same church which massacred, commencing the night of the festival of St. Bartholomew, seventy thousand Hugonots, or French Protestants, throughout the kingdom of France, Aug. 25, 1572, attended with circumstances of the most horrid treachery and cruelty? fourteen thousand of this number fell in the city of Paris alone: and it is related of his most *Christian* majesty, and supported by every warranty of history, that as the poor Protestants sought to save their lives by swimming across the Seine, from a balcony of the palace of the Louvre, which at this time overhung the river, did this, his *most Christian* majesty Charles IX. gloat his blood-thirsty bigotry by shooting at them with ball-cartridge, from fusils; and who were his noble assistants in this royal sport, think ye? two of his privy counsellors and his prime minister, who loaded fresh fusils, so that this *most Christian* king might lose no time nor victims from the delay occasioned by loading: and in this royal work was he abetted and supported by his *most Christian* mother, Catherine de Medicis, the veriest hell-cat the annals of the world have yet produced; our own

* Rev. xvii. 18.

bloody Mary even not excepted. Pope Gregory XIII. ordered to be struck, in honourable commemoration of this, to him, joyful event, a silver medal, which has a well defined profile of himself on one side, and on the reverse, the figure of an angel, with a crucifix in one hand, and a drawn sword in the other, in the act of destroying a confused multitude of human creatures, who are represented as falling down before him. O what a delightful picture must this have been to all good papists! for a solemn thanksgiving was ordered by this hell-hound to be offered up in all the churches. Was it not the same Romish church which instigated the massacre of more than forty thousand protestants in Ireland in 1641?

Have we forgotten the sudden revocation of the edict of Nantz by Louis XIV. in 1685? when, after the loss of innumerable lives, confiscation of property, brutal insult from the bigoted ruffianly soldiers, the wretched remains of the vast body, amounting only to five hundred thousand, were driven into exile in foreign countries.

Were they not members of the same Romish church that assembled a multitude of helpless protestants in a barn near Wexford, at a place called Scullabogue, in 1798, men, women, and children, of high and low degree, and, setting fire to it, burned them *all alive?* And when a poor woman threw out of the flaming house, through a window, the poor babe from her breast, exclaiming, "Save, oh save my infant, he has done nothing against you!" who was the bigoted, cold-blooded barbarian, that could receive the falling

innocent on his ready pike, and hurl it murdered back again to its wretched, writhing, anguished mother, and exclaim, "Burn and be damned, you bloody little heretic! nits turn to lice!" but a popish rebel!? And who could shout applause at such a deed and sentiment, at such a moment, amidst heart-rending, agonizing shrieks of the burning murdered? Who, but Popish hell-hounds?! Who massacred the men and women, too, after they had made them subject to their brutal lusts in Wexford, but the Popish rebels? Who, on the bridge of Wexford, and going through the mockery of trial, condemned, for being loyal protestants, his fellow men, to piking first, then drowning in the waves? Who? but Father Murphy, a Popish priest, and general of the rebels!! and to that degree that the stream ran blood instead of water!! And these, my liberal friends, are no exaggerations. These are well authenticated, sound, historic facts. No old almanack accounts. The evidences of these last things are still alive, and can, and will, give testimony.

But we would still have something more recent. This is a long time back, now thirty years, and we insist upon it, that they are changed; and that they are now mild, meek, conciliating, and forgiving; and that Papist and Protestant now are but two names, under which contending factions range themselves for endless war.—Ecoutez donc, mes amis! and answer me this last question.

What people, I would ask once more—what people, I would ask, would surround, in hundreds, even thousands, I might say, the neighbouring heights of a

burning dwelling, and witness, not only unmoved, but much approving, the immolation of sixteen human victims to the burning flames; allowing, unmolested, the demoniac exertions of FOUR monsters in the human form, who alone did execute this hellish work, and by themselves complete the demolition! Who, when the thatched roof and rafters, a mass of living fire, fell in with awful crash upon the human sacrifices—who could hear, I say, unmoved, the savage yells and hellish exultations of these four triumphant fiends, mingling with the piercing shrieks of the poor dying multitude, which now burst forth, and then died away for ever? Who could act thus but Papists?

Who could have said, when the next morning the neighbouring magistrates assembled in the yard before this ruined dwelling, being shown a heap promiscuous of black and stinking faggots, the greasy skeletons of men and women roasted alive—the sad remains of what had been, twelve hours back, men, women, children, in all the strength and pride of life; who, when the gentlemen, their eyesight blasted and senses harrowed, struck, turning with soul-sickening horror from the hideous heap, exclaimed, "Oh, dreadful! dreadful! who could have witnessed such infernal deeds without attempting to prevent them?" Who, I ask, looking upon such a sight, could have answered, "Eah! sure what right had they to take the land?" Who, I require, could have said, felt, and acted thus, but Papists?

And will Christians, ay, will infidels believe, that this most hellish burning murder was commenced,

continued, and completed within the sight of a Romish chapel? within view of the residence of a Romish priest?!!

Read this, ye doting unbelieving liberals, and learn that this disgrace was perpetrated in 1821, two miles from the town of Fethard, county of Tipperary, within sight of the two villages of Cloneen and Killust, and not a mile and a half from either*.

These, then, are the sons of this Holy Mother Church! What think you of the specimen? You have seen here but faintly exhibited, Papists from the earliest period of reformation down to the present moment; and how much they are changed for the better, you are left yourselves to judge. However these practical instances of their mode of interpretation of GOD'S Holy Word, and the Christian love, charity, and forbearance, enjoined by Him during his earthly sojourn, gives us great encouragement to admit *this most Christian old lady's* infallible judgments of the right reading of Scripture.

As to its being her business to judge and interpret for us; this is really an absurdity so gross, that it would be ridiculous to offer a comment, but that it gives us an opportunity of introducing the unerring Word of Him, the LORD of Hosts, the Mighty One of Israel; and though it has been spoken in these pages before, believe me, we cannot have too much of *His Word*, nor can it be too strongly impressed upon the minds and hearts of any of us. He himself, then, has told us,

* Two men have been hanged for this most unheard of, unparalleled atrocity; two others who were tried, escaped for want of sufficient evidence.

"Come unto me all ye that labour and are heavy laden, and *I* will give you rest. Take my yoke upon you, and learn of me. For *I am meek and lowly:* and ye shall find rest to your souls. For my yoke is easy, and my burden is light!" Mat. xi. 28, 29, 30.

I cannot, in this, discover any command to go to the Pope; and I am so well satisfied with my bounteous, my meek and lowly Master and Saviour, that, to say the truth, I feel little inclination to take to the yoke of the proud and arrogating Bishop of Rome. Besides, *He* has told us, "That he who cometh to him, he will in no wise cast out." John, vi. 37. Not a word about Mother Church. Besides, she won't give me any thing without payment; but Christ, the living God, the Counsellor, will give me sweet counsel, without money and without price. When Mother Church issues forth a splendid invitation to all to partake of the waters of life, such as the following, we may be more inclined to take to her thraldom. Isa. lv. 1, 2, 3. "Ho! every one that thirsteth, come ye to the waters; and he that hath no money, come ye, buy and eat! yea come, buy wine and milk, without money and without price! *Wherefore do ye spend your money for that which is not bread*? and your labour for that which satisfieth not†?* Hearken diligently unto me, and eat ye that which is good, and let your soul delight itself in fatness! Incline your ear, and come unto me; hear, and your soul shall live: and I will make an everlasting covenant with you, even the sure mercies of David!!"

* Quere. Indulgences?

† Quere. Penances?

Here is something substantial, better than any thing to be got out of the Pope's treasury, in the way of passports to heaven.

This is truly "the substance of things hoped for;" aye! and without money and without price!

Besides, my friends, recollect again and again, that the whole tenor of scripture is to make us responsible for the talents with which it has pleased the Almighty to endow us. Under the old dispensation, have we not these words (Deut. xi. 18, 19.): "Therefore shall you lay up these my words in your heart, and in your soul, and ye shall teach them to your children!" And David says (Ps. cxix. 105), "Thy word is a lanthorn unto my feet, and a light unto my paths." Did not again the blessed LORD say to the Sadducees (Mat. xxii. 29.), "Ye do err, not knowing the Scriptures?" And again said he to the people (Luke, xii. 57.), "Yea—and why, even of yourselves, judge ye not what is right?" Were not the Bereans commended by St. Luke as being "more noble than those of Thessalonica, in that they searched the Scriptures daily (to see) whether those things (which Paul and Silas taught) were so. Therefore (he continues) many of them believed: also of honourable women not a few." Doing that which the beloved disciple afterwards commanded in these express and unequivocal words (1 John, iv. 1.), "Beloved! believe not every spirit, but TRY the spirits whether they be of GOD." And he gives the following reason, as why he conceived such scrutiny indispensable: "because many false prophets are gone out into the world." John's epistle was general to every member

of Christ's church, not to the imaginary bishop of Rome. Now, I would ask, *how* we are to try the several spirits which we find preaching such various doctrines, if we be not allowed to have the test? "How shall we *prove* all things," to give us confidence "to hold fast to the good?" 1 Thes. v. 21. Oh, ye wretched men, ye poor demented priests! What will be said to ye all, in that dread day in which the secrets of all hearts will be laid open? "Woe unto you, lawyers! for ye have taken away the key of knowledge! ye enter not in yourselves, and them that were entering ye hindered!" Luke, xi. 52. See ye to it! Destroy yourselves if ye will, but we will take care that *you* destroy not *us*. We WILL search the Scriptures (John, v. 39.), for in them we *know* we have eternal life, for they are they which testify of Jesus. And we *will* continue in *this* faith and practice, even as St. Paul enjoined his disciple and pupil (Timothy, ii. iii. 14.) to continue in the things that he had learned, and had been assured of, as knowing of whom he had learned. "And that (he says) *from a child* thou hast known the Holy Scriptures, which are able to make thee wise unto salvation (that's all we want) through faith which is in Christ Jesus." And he adds, "All Scripture is given by inspiration of GOD, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness. That the man of GOD may be perfect, throughly furnished unto all good works." What, also, says St. Peter, in his second general epistle, i. 19, 20: "We have also a *more sure word of prophecy*, (more sure, also, than that of popes and councils), *whereunto ye do*

well that ye take heed, as unto a light shining in a dark place, until the day dawn, and the day-star arise in your hearts: knowing this first, that no prophecy of the Scripture is of private interpretation, (or as if he should have said, *invention* of individuals); for (because) the prophecy came not, in old time, by the will of man: but holy men of GOD spake as they were moved by the Holy Ghost." This, then, is our authority for *studying* prophecy, and for applying the wisdom and warnings of the book of GOD; and without this study, *how* shall we able *to see* the day of the Son of man approaching? Heb. x. 25. And I have the greater pleasure in making this extract from St. Peter, because it is upon the second verse quoted, that the arrogant Church of Rome assumes the right of judging and deciding for her followers the true sense of Scripture: for says she (the Mother Church), "if no prophecy of Scripture is of private interpretation, it is evident that the church is alone to be the judge." This is strong argument, but, like most that she makes use of, it is mere assertion. Our argument is, that no one Scripture *can* contradict another; and that whenever difficulties arise which *we* cannot solve, we may rest assured that the fault lies with the imperfection of humanity, and not with the perfection of the Word: therefore should we not take it in the sense the Romish priests would make (even supposing the verse was not followed by one which explains it), because such construction would contradict all the other Scriptures above quoted, and the LORD's own words. John, v. 39. "Search the Scriptures: for they are they which testify

of me." Now, if any Scripture did give testimony to his coming, must not such Scripture have been prophetic? And who was the LORD addressing? the priests, or the high-priests? By no means—but the people. And what did he say? "Had ye believed Moses, ye would have believed me: for he wrote of me. But if ye believe not his *writings*, how shall ye believe my words?" Therefore have we injunction, not to search and read the Scripture of "instruction in salvation" alone, but also the word of propheey. For what does the word "search" imply? Surely, investigation, scrutiny; therefore, then, must this expression of our blessed LORD have conveyed strong reproof to the Jews for having neglected to apply the prophetic wisdom of Scripture to *his* case; and the consequence of that neglect was, *their ruin:* for, had *they* previously studied the prophecies of Moses, they would have *believed in him* and have been saved! Let us then be wise in time, and not fail to study in all humility, "the more sure word of prophecy," keeping in mind this blessing promised by the beloved Apostle: Rev. i. 3. Blessed is he that readeth, and they that hear the words of this prophecy, and keep those things that are written therein.

But returning to the 20th verse, let us read: "Being assured of this, that no prophecy of Scripture is (or has been delivered) of any man's private fancy, or conception, or interpretation of the heavenly visions, for prophecy came not by the will of man; but holy men of GOD spake as they were moved by the Holy Ghost. This will make us give the greater "heed" to them,

believing them the more firmly to be the inspirations of the Holy Spirit; and which absolute belief at this time, it is much to be feared, is not so universal as it ought to be, if we may judge by the ridicule with which the "searchers" into prophecy are assailed, even by the clergy of the Established Church, who, with false modesty, but true idleness and indifferency, pretend that these awful matters are too deep for uninspired men, contrary to the injunctions of our blessed LORD himself, his apostles Peter, Paul, and John. Oh! my friends, beware: such flimsy excuses will not serve with Him who knows the secrets of all hearts. Take care that by your discouraging the thirst that is abroad for this deep, most strengthening, sublime, and holy study, *ye* may not have it said to *you* also, "Woe unto *you* lawyers, for ye have damped the thirst for knowledge, and taken away the KEY thereto! Ye enter not in yourselves, and them that were entering ye hindered!"

Do ye not admit that ALL Scripture is given by inspiration of GOD? 2 Tim. iii. 16. Then you may rely upon it, it is given for our use and instruction.

I think it has been made sufficiently evident from the Word, that we are to be our own readers of Scripture, and that no head of any church, but the true head, CHRIST JESUS, the LORD, is to be our interpreter; and while we can always have access to Him, seeing that He ever liveth to assist us, Heb. vii. 25, and that when we ask in faith, nothing wavering, He will grant, should we come to any passage that is beyond us, that knowledge which we covet above all worldly things, viz. the saving knowledge of His Word. I do not see

that we want the assistance of the "*Mother Church;*" and until she proves to us that she is superior in knowledge to Him to whom we have continual access, and while she arrogates to herself this right of being sole and universal reader, she in deep characters stamps herself—an Anti-christ.

Oh, then, my Romish countrymen, I would implore you to withstand this vile usurpation. Read for yourselves, and be convinced of the truths of Scripture by that light which alone can give us knowledge, even His words, the words that He spoke: they are spirit: they are life, John, vi. 63, and see if you can resist the following sweet invitation of the beseeching Jesus. Read, and be convinced of the loving kindness, the merciful solicitation of the Mighty GOD. "Behold, I stand at the door * and knock. If any man hear my voice, and open the door, *I* will come in to him, and will sup with him and he with me!" Oh, my friends, may we not well exclaim with St. Paul, Heb. ii. 3, How shall WE escape if WE neglect so GREAT *salvation?*

and I will interpret them according to the unanimous consent of the (Romish) fathers.

This point we shall very shortly discuss. It might be sufficient to say almost, that the only point upon which the Romish fathers have been unanimous themselves, is this very point we are now discussing, viz. their infallible judgment on the true sense of Scrip-

* The door of man's heart.

ture. But an example or two from history may serve to show, that the belief in this unanimous consent of which they boast, can exist only in the minds of those uninformed men who take the word of their priests, before the evidence of history. Indeed I do not see that history has much to complain of in this respect; for if the Word of God be treated with equal contempt, she has not any cause to feel offence.

We find, in referring to history, that old Almanac of Liberals and Romanists, that the Franciscans and Dominicans were in continual dispute concerning the Virgin Mary: the Franciscans maintaining that the Virgin Mary was born without original sin; the Dominicans maintaining the contrary opinion. This controversy occasioned so great a contention, and was carried on with so ill a spirit, that the discussion overwhelmed either side in indelible disgrace. The head of the Franciscans was St. Francis, born at Assisi, 1182. The head of the others was St. Dominic, born in Castile, 1170. These were contemporaneous divines and saints, as it would appear, of the same pretended apostolic and infallible church; and yet these unanimous fathers commenced a controversy, which has never ended to this day. The Irish Romanists, however, are determined to take the sure side in this matter; so when they pray every evening to forty-five different saints by name (see Appendix, No. IV.) to protect them, they close the list by securing the services of both these rival infallibles, which pious intention they render the more conspicuous, by placing them "cheek by jowl."

St. Dominic had also the honour to invent the devotion of the rosary, and was one of the principal movers of the crusade against the Albigenses.

This is the saint to whom the Irish Romanists are desired to pray, to make mediation between them and their GOD, by Doctor Murray, Roman Catholic Archbishop, Dublin, July 21, 1824!! And what renders this fact the more striking and agreeable to us poor heretics is, that this glorified saint, St. Dominic, "had the honour to found that most diabolical institution, the Inquisition. It is said that the mother of this saint, when pregnant with him, dreamed that she bore a dog with a fire-brand in his mouth, which received a remarkable accomplishment, for in that Christian Inquisition thousands, nay perhaps millions, of innocent persons have been destroyed."—See Broughton's Diet, and Butler's Confessions, p. 132.

This, then, is the amiable saint whose assistance is nightly to be implored, by Romish families, with what end it must be needless to point out.

"It is impossible to ascertain the number of sufferers by this diabolical institution; but it has been calculated that, in the Inquisition of Barcelona alone, from 1481 to 1808, there were burnt alive, 32,382; burnt in effigy, 17,690 (these lucky creatures took leg-bail); imprisoned with confiscation of effects, 241,450." —Limborck's Hist. of the Inquisition. Chandler's Hist. of Persecution, book iii *.

* From this short statement we arrive at three very important indisputable solutions of questions which have much puzzled the heads of greater philosophers than either M'Culloch, Mackintosh, or Malthus.

And will not the LORD visit for these things? And will it be believed, that the Romanists pray to this saint Dominic, who, if there be truth in Scripture, must find his place in hell's lowest pit Him who has caused the mother of harlots to be drunk with the blood of the saints and martyrs of Jesus! Awake, ye wretched Romanists, from the foul lethargy in which, whilst ye dream of exclusive heaven, ye are wending your way to the warm embrace of your pattern as well as patron saint, the spirit Dominic.

When we find that the disciples of these infallible saints have settled this dispute, then may we listen to the "unanimous readings" of the fathers!

Numerous other disputes and schisms might be adduced, but this, or any *one*, must be as good as a thousand, to prove the absurdity of the pretence set forth.

XV. *I do profess and believe, that there are seven sacraments of the new law, truly and properly so called, instituted by Jesus Christ our Lord, and*

The 1st, An infallible receipt to make a unanimous church by destroying all opposers thereto!

The 2d, A specific and indisputable nostrum to cure all evils arising from a redundant population!

The 3d, A continued increase of the national income, by means of unceasing confiscations!

Lastly, The wiping out of the national debt, by proving heresy against the fundholders: absolute death and confiscation.

For this noble principle they have this strong authority of Cardinal Bellarmine, the greatest champion the church of Rome ever had, who says (Bellar. de Laic.) "If it were possible to root out heretics, without doubt they are to be destroyed root and branch!"

necessary to the salvation of man, though not all of them to every one.

The Council of Florence, held 1438, was the first that determined the number of sacraments to be seven. You will observe, my friends, that they declare these seven sacraments to have been instituted by our blessed Lord himself, meaning in his fleshly sojourn. It will be shown here upon how flimsy a pretext they ground this declaration in three out of the seven points, viz. Holy Orders, Marriage, and Penance. For two more of them, even their priests do not *pretend* to quote an authority from His Word, namely, Confirmation and Extreme Unction; and it will be shown that the only two sacramental rites (properly so called) which they perform, are the Baptismal and Eucharistic.

Viz. *Baptism.*

About this, with them, we have no dispute; and though, preparatory to the performance of this rite, they sprinkle the new-born infant, the instant it is born, even before it is washed, with holy water, and whip the little weakly creature with a bunch of rods, to whip the evil spirit out of it (*i. e.* exorcise it), for which there is no authority in scripture, and afterwards put a huge wooden cross on it,—if they choose to go through all this mumming and mockery, why e'en let them. The Scripture proofs for spiritual baptism have been already given under this head in the Nicene creed.

Confirmation.

The Scripture they quote to prove this to be a sacra-

ment, instituted by Jesus Christ himself, they find in Acts, viii. 15. 16. 17, where Peter and John prayed for themselves and the other disciples, that they might receive the Holy Ghost, according to the promise and expectation received from their Lord and Master on his resurrection, and parting with them at Bethany. Luke xx. 49. 50. "For as yet He was fallen upon none of them; only they were (i. e. had been) baptized in the name of the Lord Jesus. Then laid they their hands on them, and they received the Holy Ghost."

This, then, cannot be said to have been instituted by the Lord himself, seeing that *He* did not lay on hands in this manner upon any. Besides which, this rite here described was preparatory to undertaking their heavenly mission as apostles and preachers. It was *not* confirmation in faith that they required, after seeing the Lord himself, and hearing and conversing with Him after his resurrection. This was rather the Spirit of the Holy Ghost, to strengthen and miraculously fit them for their apostolic mission, making the fisherman Peter to speak with the wisdom of a Solomon and the foresight of a David; and, through the same Spirit, to see clearly, and describe minutely, events perhaps two thousand years distant.

But confirmation, as used by the Romanists, implies, as in our Church, the confirmation or ratification of the vows and promises made for us by our Christian sponsors at our christenings; and which, when we come of an age to understand, we are bound ourselves to take upon us to perform. Now, as this confirmation is a consequence of the wholesome practice of infant

baptism, and as no infants which might have been baptized during the period of our blessed Lord's earthly ministry, principally the last year of his life, could, before his death, have been old enough *themselves* to ratify the promises made for them, *He* could not have instituted this rite Himself.

This, then, is an incorrect assertion, and, by consequence, no sacrament.

Eucharist.

As this will be fully considered under the head of Transubstantiation, the reader is referred to Art. XVII. (page 85), for the opinions entertained by Romanists on this most important subject.

Penance.

With respect to this sacrament of penance, properly understood, they are now themselves beginning to be so much ashamed (though the priests in Ireland enjoin the performances of pilgrimages and penance, in this way to take heaven by storm), that, for Scripture proof of the sacrament, they give John, xx. 23. "Whosesoever sins ye remit, they are remitted unto them, and whosesoever sins ye retain, they are retained." Thus jesuitically substituting "absolution" for penance. But this is merely blinking the question, and does not at all refer to confession, and consequent absolution; for not only do the Romish priests inflict these penances (fleshly mortifications) upon their parishioners, but many thousands of people in Ireland yearly undertake them, in order to keep all

square with the Virgin Mary. I dare to say I shall not be believed unless I produce a document to prove the truth of this assertion; therefore, to this end, as well as to enable Englishmen entirely to comprehend the nature of penance, as well as how it is performed, I deem it well to give in Appendix III. a note published with a sermon delivered at Westport Church, in the county of Mayo, giving a description of a pilgrimage to Croagh Patrick, a large mountain in the neighbourhood of that place, the same on which St. Patrick stood, when he, with the assistance of an iron sheep bell, which came from heaven on purpose, hurled destruction at the mother of all "sarpents," (Anglice, serpents). Heaven lent his arm such strength on this grand occasion and he wielded so mighty a blow, that the bell, recoiling from the body of the "mother of all the sarpents," came back again into his hand! whilst the mother of the reptiles was precipitated into a pond at the bottom of the mountain, where she lies to this day. When she died, *all* her progeny, in *all* parts of Ireland, died instanter. This was rather an Irish operation, to destroy the mother for the sake of getting rid of the progeny after it was born and had multiplied exceedingly; but we are credibly assured that it succeeded à merveille! I should not have insulted the understanding or patience of my readers in the relation of a legend so stupid as the above, were it not for the purpose of showing them, that there is *nothing too absurd* for the Romanists implicitly to believe, if told them by a priest. And, as a proof that they do believe this farrago of nonsense, I instance the numbers of

deluded who resort to this shrine of Satan every year, as you may learn from the pen of Æneas Macdonnell, Esq. barrister at law, agitator, &c. (See Appendix III). And, with such avidity is the fable of the bell received and credited, by these most superstitious gulls, that the man who keeps this bell gets a considerable sum of money, in the donations made by every person who ascends the mountain; and the mumming blessing pronounced upon the donors by this imp of Satan (who is termed the clerk!) is infinitely more esteemed than the blessings of the word of God.

But the manner in which they get this word penance is worthy of remark. Whenever the words "repentance," or "repent!" occur in the New Testament, they, the Romish translators, invariably change the sense of Scripture to answer their sinister ends, by substituting in their stead, "penance," and "do penance!"

In order to show this clearly to my Protestant countrymen, who, I am sure, are very loth to believe such damning truths against theirs of the Romish faith, I shall take the liberty to give the construction of the original word in the Greek, that they may judge for themselves.

It stands thus: μετα νοεω, compounded of the two words μετα (meta), after, and νοεω, (noeō), to think, signifying, to think after reflection, producing as it were "a change of mind," "repentance." How, therefore, these worthies can make out, that the mental process is to be converted into a fleshly one, must remain as great an enigma to us, as that in which they prove that

the spiritual communion of the body and blood of Christ becomes the real Christ Jesus! the living GOD, manifest in the flesh!

And, in order more clearly to show that my assertion is correct, and that I may not be taxed with any unfairness in giving this *sacrament of theirs* any construction which does not accord with their own sentiments on the subject, I refer the reader to the following note, extracted from their Douay Bible, Dublin, 1825, on Matt. iii. 2. "Do penance," (Anglice, "repent"): "Pœnitentiam agite, μετανοειτε. Which word, according to the use of the Scriptures and the holy Fathers, does not only signify repentance and amendment of life, but also punishing past sins by fasting, and such *like penitential exercises!!*"

Extreme Unction.

What's this? Well may you ask what is this! The Apostle James, in his Epistle (not our blessed LORD, be it observed, as they start with declaring), James, v. 15. "Is any sick among you? Let him call for the elders of the church, and let them pray over him in the name of the LORD. And the *prayer of faith* shall *save* the sick, and *the Lord shall raise him up.*" It is a well ascertained and indisputable fact, that in all eastern countries oil was, and is, still used as a sort of universal medicine to cure various diseases of the skin, hurts, &c.; as we also read (Mark, vi. 13; Luke, x. 34). These applications were all made in order to heal the sick, and raise him up, as St. James's own words declare. But, be it observed, in this Ro-

mish Church the extreme unction is never applied except at the extreme point of death (or rather life), as the word "extreme" implies; and not for the purpose of raising the sick, but to save their souls with oil. I do not know how I can convey to my indulgent readers a fuller idea of the good effects produceable from this very comfortable sacrament than in the following celestial idea, extracted from an old Romish devotional book, entitled, "The Beehive of the Romish Church, 'Extreme Unction.'" "Whensoever any body lies a passing, so that there is no more hope of life in him, the prieste shal anoynt him with holy oyl, blesse him with crosses, and conjure him with certaine words, and then hee can never come in hell; for all the devills will runne away from before the crosses, lyke a dog before a flyche of bacon; and, therefore," (excellent therefore!) "must hee take up his lodging eyther in the suberbes of hell, or in purgatory, where hee shal have his house-hyre and firewood free, till such time as hee (with soul masses and pope's pardons) have gotten a plotte of ground in heaven, to builde a house thereupon of merit and good workes."

This is the sort of unction the priests deal in; aye, to this very day, in that unfortunate benighted country, Ireland: and why do I say Ireland, is not the hideous farce carried on, to the same amount, in our metropolis, in Bath, Bristol, Birmingham, Liverpool, and every town and place where these accursed limbs of Satan, are allowed to carry on their delusive absurdities! And oh! my poor deluded fellow-men, who think that if ye die unanointed, your souls are doomed

to endless purgatory, in what words is it possible for us to grieve and mourn your terrible delusion!

St. James desired those to whom he wrote, to call the elders of the church (not every deacon); but those who, for their piety and spirituality, had attained to apostolic faith and dignity amongst, not their fellow-men, but fellow-Christians! And he said, "Let them pray over them, anointing them with oil in the name of the LORD; and the prayer of faith shall save the sick, and the LORD shall raise him up, and his sins shall be forgiven him."

Now this, it must be allowed, is a very different thing from extreme unction, and which we cannot be called upon to practise, seeing that its application as a medicine confines it to those countries to which St. James addressed his epistle. Well, indeed, would it be for all of us, at all times, to frequent and desire more than we do the society and heavenly converse of spiritual men; and the more particularly when the couch of sickness is our, but too just, lot: and if the medicine were always administered with the outpourings of faithful hearts to heaven, imploring the bounteous mercy of our munificent GOD, there can be no doubt but that with such faithful devotion, HE WOULD be well pleased, and would make his blessing accompany it. This was the evident intention of St. James. Now as to its being a sacrament—if faith in Christ Jesus, our LORD's sacrifice, acknowledged in receiving the token which he commanded, be sufficient to save our souls, I do not see what in the world we want "the holy unction" for "to heal our souls, to support us in the hour of

distress and anguish, and to prepare us for a happy passage*."

Sometimes it happens that this "extreme unction" is made to convey to a departing creature a refinement of barbarity that is, according to their belief in its efficacy, extreme indeed: for example: A priest, near Westport, was called upon to administer the last rites of the church to a miserably poor woman in the mountains. When he arrived at the cabin, surmising from the wretchedness, which was but too apparent, that his communicant had not too much cash, and that he might have some difficulty in obtaining his five shillings (that's the price of salvation administered in this way): upon the old principle of "the bird in hand," he demanded the money before he commenced his unholy rites. The unfortunate old woman, who was in the last stage of squalid misery, had one solitary half-crown, the only money that, in the world, she possessed; and in reserving it, to secure the imaginary comfort of this most absurd mockery, had debarred herself those small comforts of life which, in her then condition, would have been not alone luxuries, but were indispensable.

"Half-a-crown won't do. I must have five shillings!" exclaimed this good Samaritan.

In vain did she protest that it was the only piece of money she had in the world. The "holy father" was

* See Key of Heaven, twenty-second edition. Dublin. P. 272. Prayer before Extreme Unction.

inexorable! In vain did the neighbours implore his reverence just for wanse (once) in a way to overlook the small half-crown. Not he, the man of GOD! "Neah! then, father, consider the poor cratur." No, in vain, in vain, all in vain! and he actually forced himself away from the cabin, from the supplicating neighbours—mounted his horse, and went off, leaving the poor woman in a state of anguish indescribable, and the poor credulous, compassionate neighbours hardly less so, herself and them almost equally deploring the loss of her eternal soul for want of half-a-crown!!

And now, my friends, with me, look at that "minister of GOD's holy word," look at him, *slingeing* along the road; himself and his bottle full of salvation!! and tell me if you can picture to yourself any monster on the face of the earth more ripe for GOD's eternal judgments than that man! Did he himself believe in his most horrid mumming? and that the poor old woman's soul was *really* in jeopardy of eternal perdition? Then for half-a-crown he doomed her soul to hell!! Sordid ruffian! incomparable villain!! Did he *not* believe in this most horrid mockery? Then was he inflicting on this poor departing spirit the torments of the damned! and where is his authority for that holy Mother Church?

Oh! woe be to him, and all who 're like him!

And will not GOD punish for these things?

What said St. Paul? "There be some that do trouble you, and would pervert the gospel of Christ." And

what does he say of them next? That they are "ACCURSED." And what says he next? He says, again, that they are "ACCURSED." Gal. i. 7, 8, 9. And if St. Paul says thus, shall *we* say nay?! No, verily; I am not inclined to go contrary to the commands of my GOD (1 Cor. xiv. 37.), to speak soft words, or mince the commandments of the living GOD, to keep on terms with any man that ever breathed!

Oh, wretched men, wretched men! if ye be not yet so deep sunk in sin and delusion, but that a small glimmering of light and dread may still break in upon your darkness, shake off the damning influence which now surrounds you, hanging like a millstone about your necks, still, still weighing you down to Satan! Are ye preaching the Gospel?! Are ye not preaching against your own convictions?! I fear me much that you are, too many of you, in this awful state. Oh! arouse, arouse yourselves in time, and "repent of this your wickedness; and pray GOD, if *perhaps* the thoughts of your hearts may be forgiven ye." Acts, viii. 22. Your hearts are not right in the sight of GOD; ye have neither part nor lot in this matter; for ye have given out that the salvation of the Lord is procurable for money!

Beware, wretched men, of the sin ye are sinning! Mat. xii. 31; Mark, iii. 29; Luke, xii. 10. Beware of this, and recollect how the beloved disciple has strengthened what his blessed and *all*-merciful Master said, even that disciple whose epistles beam forth the very lovingness of love; recollect, I say, how *he* said: "If any man see his brother sin a sin which is not

unto death, he shall ask, and He shall give him life for them that sin not unto death. *There is a* SIN UNTO DEATH; I DO NOT SAY THAT HE SHALL PRAY FOR IT!" And why? Because they who sin against the Holy Ghost, sin against the very Spirit of the Most High GOD, and are not any longer to be considered as our own enemies whom we are to love and to pray for, but the enemies of the Eternal GODHEAD! —for whom did we pray, we should be praying for the salvation of Satan!

Orders,

Extract from "The Grounds of Catholic Doctrine." Dublin. Twelfth Edition. Page 35.

Q. What is holy orders?—A. A sacrament instituted by Christ, by which bishops, priests, &c., are consecrated to their respective functions, and receive grace to discharge them well.

Q. When did Christ institute the sacrament of holy orders? At his Last Supper, when he made his apostles priests (!), by giving them the power of consecrating the bread and wine unto his body and blood. Luke, xxii. 19: "Do this in remembrance of me"—(Astonishing argument!)—To which he added, after his resurrection, the power of forgiving sins. John, xx. 22, 23.

We need not, it is presumed, say another word on this head to show the fallacy of this assumption.

In the first place, they take our authority for the institution of the blessed Lord's Supper, to prove the institution of holy orders, and thrusting the two ordi-

nances into one, thus think to jumble us out of our senses; and next produce the words of our Saviour to his apostles, where he says, "Receive ye the Holy Ghost. Whosesoever sins ye remit, they are remitted unto them: and whosesoever sins ye retain, they are retained." Giving us to understand, that they have equal authority to forgive sins as to celebrate the sacrament of the Eucharist.

But let me not be accused of construing their ideas in any manner prejudicial to them, for which I have not full authority. Gallitzin, the Romish priest before named, has the following very precious morceau in the 21st page of his "Defence of *Catholic* Principles," a Romish tract, re-edited in Ireland by Friar Hayes, the third edition of which bearing date Dublin, 1823.

"In our pastors we behold men invested with the keys of the kingdom of Heaven, that is, the *power of administering* absolution, *or, the forgiveness of our sins.*" Mat. xvi. 15; xvii. 18. John, xx. 23.

"To *them* we apply, and from *their hands* (!) we receive our heavenly and spiritual food"—['The Manna of the Soul,' printed in Dublin, 1824-5, will give us some idea of the substantial nature of this spiritual food of theirs; of which, anon]—"the sacred flesh and blood of Jesus Christ, which he enjoins us to receive: John, vi. 48. 59: and which he empowers his ministers to procure for us." ! ! !

"Can it be superstition, *dear Sir,*"—[They are addressing an 'accursed heretic.' Don't you think they are a very amiable pair?]—"to believe that our pastors are really in the possession of the power which he

asserts he gave them, and which he promises *shall remain with them for ever?*"

The jesuitry of this is wonderful. They will not produce the real authority for "imposition of hands," Acts, viii. 17; and 1 Tim. iv. 14; v. 22; because they have used that threadbare in the article of confirmation: and they think that they can hardly take two sacraments out of the same text. But, in this case, by taking a piece out of the real sacramental authority, and patching the indisputable sanction they receive from that (and which we all admit) to the text above adduced, they think to deceive all (as they do, alas! too many) into the belief that *it* becomes another sacrament, and that their faith and veneration for this, must be equal to that they entertain for the Eucharist.

And why do they attach such importance to this matter? In order to make their deluded flocks believe that *they* have power to forgive sins, to bind and loosen, even as the apostles had power to bind and loosen, that their unfortunate hearers may think that they can send them to Heaven or Hell, just as *they* please; and therefore the necessity of keeping friends with the holy father—the parish priest—"His Reverence!"

That ordination is a most sacred and awful imposition, is indeed most true (1 Tim. iv. 15.); and oh! it is much, too much to be feared that our ordination service will be the condemnation of many that have taken it unworthily. But *that* will not prove it to be a sacrament instituted by Christ. With respect to the

power of binding and loosening, with which the apostles were here invested, was it not to give them the greater confidence to work miracles? that they might say to the prostrate, bed-ridden cripple, "Thy sins be forgiven thee! Arise, take up thy bed, and walk!" When the Romish priests will prove to us that they have this latter power, then may we be the more inclined to admit their interpretations and decisions upon what is, and what is not a sacrament! The apostles were, when the Saviour breathed on them, inspired prophets—are the Bishops of Rome inspired? *Are they Prophets?!*

The council of Constance, sect. xiii. 1413, decreed, "that none but priests should 'receive the cup' in the sacrament of the LORD's body and blood." And the council of Trent declares, "That whosoever thinks it necessary that the people shall receive in both kinds is ACCURSED! Con. Trent, sess. xxi. c. 1.

St. Paul says to the Corinthians, "I have received of the LORD that which I also delivered unto you.... as oft as ye eat this bread and *drink this cup,* ye do show the LORD's death till he come. Let a man examine himself, and so let him eat of that bread, and drink of that cup."

According, then, to the council of Constance and the council of Trent, and all popes, Romish bishops, priests, &c. in all places, who assent to this, not only is St. Paul held accursed, and all the blessed apostles; but—Oh! reader, bear with me whilst I write the horrid blasphemy—the LORD of Heaven, the Mighty GOD, is held by them ACCURSED!!!

Think you that such a sentiment as this could come

from the mouths, or be decreed by the councils of inspired men, prophets, men of GOD, filled with the Holy Ghost? "for no man speaking by the Spirit of GOD calleth Jesus accursed." 1 Cor. xii. 3.

For did He not, at his last supper, order us to drink? saying, "Drink ye *all* of *it!* (the cup); for this is my blood of the New Testament, which is shed for many, for the remission of sins." Mat. xxvi. 28.

And did Jesus order us to do any thing unnecessary?! GOD forbid that I should say so. But these are not so scrupulous: these are not afraid to tax the living GOD with ignorance of what was necessary or unnecessary for his creatures. But we Christians know Him, who has said, "Vengeance belongeth unto me! I will recompense!" Oh, my brethren, "Is it not a fearful thing to fall into the hands of the living GOD?!" Heb. xi. 30, 31.

These miserable men say, that the cup was only to be received by the apostles and priests, because none but the apostles were at table. Praised be our GOD, we have the testimony of St. Paul to show, in opposition to this impious pretence, that *it was* to be taken by the people: for his epistle was not addressed to the bishop of Corinth, or the priests of Corinth, but unto the church of GOD, which was at Corinth, "to them that were sanctified in Christ Jesus, called to be saints, with *all that* in every place call upon the name of Jesus Christ our LORD, both theirs and ours." 1 Cor. i. 2, 3.

and marriage.

Mat. xix. 6. What, therefore, GOD hath joined, let no man put asunder. These were our LORD'S

words, touching that most holy ordinance of matrimony: and truly they are very awful, when we consider in how very many cases the wickedness of man sets GOD's words at nought. We are not at all disposed to quarrel with our Romish opponents, as to the sacredness of this divine command; would to GOD that all people deemed it inviolable! No; we only quarrel with them when we see them attach to it a name, to which it has no right, to which it is much inferior. They say, it is a sacrament, and a sacrament gives grace. Now, what gives grace to one class of men, cannot (*ceteris paribus*) give damnation to another.

But, contrary to the Scriptures, they have forbidden their clergy to marry, which was prophesied of them, (Read, particularly, 1 Tim. iv.) vii. 2—9. See 1 Tim. iii. 2—12; iv. 2, 3. Titus, i. 56. 1 Cor. ix. 5. Heb. xiii. 4; which doctrine was established by Pope Gregory VII., A. D. 1074; and further ratified by the council of Trent, 1545; and whoever does not believe in and profess "*every thing* which has been declared and defined by the holy synod of Trent, is anathematized (*i. e.* accursed) and condemned by the church.—(See Article xxiv.)

Now, then to the point, the Church of Rome curses all priests who marry, in the name of God.

So the sacrament of marriage, whilst it gives grace to a layman, ensures damnation to the priest!

Upon their own grounds then they must admit, that *it* can*not* be a sacrament.

But they maintain, that in this expression (Mat.

xix. 6.) of our Saviour, whilst manifest in the flesh, that *He instituted marriage*. This is very odd, because we read in Moses, that Adam and Eve were married (Gen. ii. 24.), and that a man shall leave his father and mother, and shall cleave unto his wife: and that they shall be one flesh. How, therefore, could that which was ordained of GOD, four thousand years before Jesus came in the flesh, be said to be instituted by Him, at the time to which they allude? And in order, as it were, to prevent this very stupid heresy, the LORD's own words are most conclusive on this point: for "they said unto Him," (Mat. xix. 7.) "Why did Moses then command," &c. "He saith unto them, Moses, because of the hardness of your heart, suffered you to put away your wives; but from the *beginning* it was not so."

We have now touched upon all these their seven sacraments; but that of the Eucharist, which will be considered under the next article but one, xvii. It has been seen, that for this, *their* assertion, that Christ Jesus instituted (baptismal) confirmation and extreme unction, they have not even the support of His *name*. But if their spell-bound judgment can so far deceive themselves, as to make them believe that they have his authority to class marriage, penance, and holy orders amongst the sacraments of his institution, the merest fool must be convinced of the falseness of this pretension, with respect to confirmation and unction. Why then, my Romish countrymen, will ye persist in believing, or in pretending to believe, these most unholy lies? Why will you continue to

derogate from the excellency of our salvational sacraments—the gifts of our blessed LORD—by placing the institutions of man upon an equality with them? Is *this* gratitude to GOD? No; it is mocking Him! Be ye then wise in time, and if any of GOD's people be yet of this idolatrous communion, take to yourselves the address of the warning voice, which we have registered by the beloved of His Master. Rev. xviii. 4. "Come out of her, my people, that ye be not partakers of her sins, and that ye receive not her plagues!"

Thus you *see* the consequence that is involved by remaining in her; and I tell you ye cannot serve GOD and Rome at the same time: one ye *must* give up. Give her up then, my dear countrymen, give up *her* priests; and, while you may lament over and grieve for their lost condition, do not let your feeling for them induce you to follow them to your own damnation. And when they shall first threaten you, and next coax you not to desert "the old faith," as they, endeavouring to deceive you, call it, turn round and sternly say to them, in the words of Peter and John, Acts, iv. 19. "Whether it be right in the sight of GOD to hearken unto you more than unto GOD, judge YE. For we cannot but believe and speak the things which we have seen and heard. v. 29. We ought to obey GOD rather than man. For we have read (Mat. x. 32), that whosoever shall confess Jesus before men, those will He confess before his Father which is in heaven." And he adds this dreadful denunciation and warning—(33.) "But whosoever shall deny me before men, HIM WILL I ALSO DENY *before my Father*

which is in heaven. Therefore this we cannot withstand; and with humble contrition to our offended God and Christ, we will turn to Him in this our eleventh hour, if *perhaps* the sins of our hearts may be forgiven us." O yes! my beloved countrymen, be assured of it, conviction can never come too late if repentance follow it; but repentance is to conviction, just what works are to faith, the evidence of a right mind, without which all our professions are valueless—nay indeed, not valueless alone, but the very conviction we have as to the truth of the faith we profess, will be our greater condemnation in the last day; unless they produce that fruit, to bring forth which they have been given us. May the Almighty God defend us all from the commission of these two deadly sins! between which the difference hardly is one shade; but of the two, the former is predominant, and is undoubtedly that sin so awfully denounced by God, which never can be forgiven in this world or the next!

and that of these, orders and baptism cannot be repeated without sacrilege.

In the dictionary I find, opposite the word sacrilege, this explanation, "the stealing of sacred things, church-robbing, an alienation to laymen, and to profane and common purposes, of what was given to religious persons, and to pious uses." Perhaps some learned mystic may discover some sense in this passage, and that the meaning of the word, as taken from the dictionary, illuminates the sentence. As far as our own poor judgment is concerned, it appears to be rank

nonsense; but the reader is requested to decide for himself.

I do also receive and admit the received and approved rites of the Catholic church in her solemn administration of the above said sacraments.

Had I been bred a priest, I might doubtless have been able to give you such a string of these approved rites of the church as might reach almost from this to Rome; but being only a reprobrate heretical protestant, I do not at present recollect more than the following few: the use of holy chrism in confirmation—exorcism before baptism—candle burning in daylight, during mass—little bells ringing during the same operation, announcing to the people the moment *when the living God has been* MANUFACTURED by the priest—incense burning during the same operation—eternal crossing themselves, ditto—their religious shows, termed processions, when they generally carry about the GOD of heaven shut up in a box!!—at least they say so themselves, and call it "the host." Now these, though very few of their indecent mummings, will be sufficient to show their protestant brethren some of the "absurdities" against which their forefathers protested at the time of the reformation, and during the dreadful persecutions which they suffered before that blessed event was brought about. It will be unnecessary to say one word in refutation of such anti-Christian mockeries; we shall only add, that they have not the shadow of scripture authority for any one of them.

There are positive scriptures against incense burning; and who but an infant could think of shutting up the great God in a box, and of carrying Him about for a show?! The other follies are too insignificant to be further thought of.

It may be as well, though, to see what account they themselves give of this matter; therefore refer we again to the same invaluable little book before quoted from. Page 38.

"Q. Why does the church make use of so many ceremonies in administering the sacraments?

"A. To stir up devotion in the people*, and reverence to the sacred mysteries; to instruct the faithful concerning the effects and graces given by the sacraments; and to perform things relating to God's honour and the salvation of souls with a becoming decency. (!!)

"Q. Have you any warrant from Scripture for the use of such ceremonies?

"A. Yes. We have the example of Christ, who frequently used the like ceremonies. (!) For instance, in curing the man that was deaf and dumb. Mark, vii. 33, 34. In curing him that was born blind. John, ix. 6, 7. In breathing upon his apostles when he gave them the Holy Ghost. John, xx. 22, &c."

What shall we say to this, brethren? The beautiful simplicity and loveliness of action of our meek and lowly Master, compared with the indecent and offensive mockeries of these his Satanic opposites, in all things!

* The want of spirituality in this communion is herein confessed.

The facts are as large as life: judge ye for yourselves!

XVI.—*I do embrace and receive all and every thing that hath been defined and declared by the holy council of Trent concerning original sin and justification.*

These Romanists are most decided epicures. Christians will be satisfied with the contents of the Holy Scriptures, having it on such undeniable authority, that they contain instruction in *all* things which are needful to our salvation. 2 Tim. iii. 14, 15, 16, 17. But the priests tell us, it is a bad book to put into the hands of the unlearned; although John wrote his epistle to little children, as well as to young men, and fathers, and old men—although the prophets of old desired parents to teach their children the commandments of the LORD, "when they were sitting in their houses, when they waited by the way, when they lay down, and when they rose up." Deut. xi. 19. Surely, if this *were* such a dangerous book in the hands of the uninformed, the prophets of old would never have given these positive instructions to parents to instruct their children in it, at all times, at all seasons, in all places. Had it been so bad a book as these people say it is for the uninformed, would the LORD have conveyed a reproach to the Jews in John, v. 39. for not having searched these Scriptures? Is it likely that He would have required of the crowd, in these terms, "Yea, and why, even of yourselves, judge ye not what is right?" Luke, xii. 57. No, my friends, the

words of the LORD, "*they* are spirit, *they are life*," and cannot fail to bring salvation to us, if we will only bring entire submission to them; that we may "receive, *with meekness*, the engrafted word, which is able to save our souls!" Jam. i. 21.

And I would fain, here, give a word of Christian counsel to my beloved brothers of the church establishment, who are many of them apt to take up certain opinions of certain divines, and argue much more stoutly for these, than they would for the truths of Scripture. Be assured of this, my Christian brethren, there is a very considerable quantum of heterodoxy amongst the ministers of our established church; nay, a certain learned prelate has set his face against a society for the extension of Scriptural knowledge. Beware of such, my friends! Believe them not: go to your Scriptures, and judge for yourselves: and be assured, that orthodoxy is neither to be found in Bishop Burnet nor in Bishop Tomline, but exactly in so much as their sentiments accord with, and stand the severe test of, Holy Writ.

So that the observations and advice which I am about to give to the Romanists, touching their credulity respecting the decrees of the council of Trent, will equally apply to as many of you, as look upon Burnet or Tomline, or any other commentator, as the *ne plus ultra* of theological excellence.

Would it not then be more decorous, my Romish friends, to say, "I will *examine* what saith the council of Trent on this subject of universal sin and justification, and as GOD through his prophet and Apostle

John has warned me, 'Not to believe every spirit, but to try the spirits, to see whether they be or be not of God,' 1 John, iv. 1, with His assistance, obtained through prayer and supplication, I will do so; and if I find that all things therein contained are in accordance with the *full* tenor of the infallible test, I will subscribe, or continue to subscribe to this article; but *if* otherwise, I will depart from this church, as I would from any, which would surreptitiously obtain my sanction and countenance to a false principle!" Oh, my countrymen, would that ye would treat yourselves with so much candour and justice! "Search," is the touch-stone of truth; and I feel as confident of this, as I do of my existence at this moment, that if you would only consider "the world to come" instead of the present, that not one Romanist would be found, where now there are a thousand. And so thoroughly are your wretched priests impressed with the same idea, that this it is which makes them so studiously impress you with the dangers to be apprehended from the perusal of the Holy Book.

Yes, my friends, read your Bibles, and judge for yourselves. You surely won't refuse your God, when he orders you in such express terms *to search* for yourselves! Recollect, that *had* the Jews whom He addressed *done* this, they would have believed, and have been saved! but they had *not* searched, and *therefore* did they not believe. John, v. 46. And what is the consequence of unbelief? "Damnation!" Nay, wince not at the "hard word," but prepare yourselves to scorn it. It is a Scripture word; not one of my

making. And, oh! that your priests would think a little more about it! Do not allow yourselves to be carried away with the idea, that the "Holy Fathers" (as they delight to be called) must know so much more about the scriptures than laymen, that it must be madness and folly to suppose that they can be wrong, and that we can set them right. Have we not the example of the high priest, even the high priest! crucifying the Lord, because *he* did not know the scriptures? For, *had* he known the scriptures, he would have believed in the Saviour; and instead of crucifying Him, he would have fallen down before Him, and worshipped Him. If, then the high priest, he who was the very type of *our* High Priest—who kept the holy of holies—who kept the sanctuary of the living GOD! erred, not knowing the scriptures, think you it a thing impossible that *your* priests should err? And give over, my friends, the doting idea that the Church can take your salvation upon herself. This is positively impious, indeed it is. (See Appendix.) Nay, believe it, not because *I* say so, but because the Word says so. What think ye is the meaning of this passage?—Gal. vi. 5. "Every man shall bear his own burden!"—Or this? "So then, *every one of us* shall give an account of himself to GOD," Rom. xiv. 12. For we must *all* appear before the judgment-seat of Christ: that *every one* may receive, &c." No, my friends, give it up, give up this stupid doctrine: and much less believe, that men, who you *must* see are making all the sail they can for the gulf of ruin, can ever show you the course to the haven of salvation. And if you

would, my dear brethren, really know the entire law of universal sin and justification, through mercy, (not merit), betake yourself to the serious and deep study of St. Paul's Epistle to the Romans, chapters i.—xi. and you will there find the whole scheme more copiously defined in a few words, more nervously argued, and more logically deduced, than in any treatise on the subject that the world ever has, or ever will produce! And I am thus bold in upholding this splendid epistle, because I take it not to be the word of man, but as it is in truth, the word of GOD! "*which also effectually worketh in those that believe.*" 1 Thess. ii. 13. Oh that ye would do this, my brethren! and so should ye secure the continual thanksgiving of the martyred Paul to his GOD on your behalf.

XVII. *I do also profess, that in the mass there is offered unto* GOD *a true, proper, and propitiatory sacrifice for the living and the dead.*

In the mass—mass! what's that? "Authors are not agreed as to the derivation of the word 'mass.'" But the most common opinion is, that it is derived fom the Latin "missio *," or "dismissio populi," the dismissing of the people. Bail. Dict. However that may be, the mass, as Romanists understand it, is a sort of religious theatrical representation of thirty-five different actions, supposed to allude, in some way, to as many different actions of our Blessed Lord's passion, death, and resurrection: during which the priest has to perform the part of no less than eleven different

* Evans's Religious World Displayed.

characters. As this will scarcely be believed on mere assertion of mine, I deem it well to give the particulars.

Scene	Priest personifies
1. 2. 3.	Our Blessed Lord.
4.	Judas Iscariot.
5.	The captors of Jesus.
6.	His mockers who smote Him on the face.
7.	The faithless disciple denying his Master.
8.	The blessed Lord.
9.	Pilate.
10.	Herod.
11.	The scoffers again.
12.	The parters of His garments.
13.	His scourgers.
14.	His persecutors crowning him with thorns.
15. 16. 17.	Pilate again.
18. 19.	His persecutors.
20. 21.	His crucifiers.
22.	Here the hocus pocus takes place which changes a piece of baked flour into the Living God ! !

Upon which a jingling of little bells commences, to announce the event to all within ear-shot, who, immediately prostrating themselves, WORSHIP what is in the cup. What an exalted idea must these people

entertain of the real presence of the Mighty GOD, the Eternal Saviour, who think that His approach to earth would not be known to all within ear-shot of the chapel, without this jingling of hand-bells! Think you the Lord's coming upon earth will require such intimations as these to make His trembling creatures know that they are before Him?

23.
24. } The Lord again.
25.

26. The priest here dooms the soul of Jesus our Lord to Hell (not according to our faith, but to their profession!) for we have this explanation given us in the mass book: "When the priest puts part of the Host into the chalice, *the soul of Jesus descendeth into Hell!!*" CAN blasphemy go farther than this?!!

27. A breaker of the body of Christ (as they profess to believe). "But a bone of Him shall not be broken," John, xix. 36. What cares the priest for this? His words are, "I say it shall be broken, for I fear neither GOD nor man."

28. Here the LORD again.

29. The communion. Jesus, we are informed by the mass book, is *in the grave.*

At our communion, we are wont to think and hope that the LORD is living.

30. Joseph of Arimathea anointing the dead body.

31. The LORD again, in resurrection: and the mass book expressly says, "After communion." So that when they communicate, the LORD is most cer-

tainly supposed to be dead. And then, their eating him up, brings him to life, and produces his resurrection.

32. The Lord again blessing his disciples.

33. The Lord again talking to his disciples forty days.

34. The Lord ascending into heaven; and, finally,

35. St. John!

Eleven different characters by a mass priest in half an hour! Who will deny the miraculous power of the Church of Rome after this?

My christian brothers, are ye not shocked, disgusted, horror-struck, with this miserable and offensive mockery of the GOD of heaven? Can it be necessary to add another word?

It ought not; but some, alas! are blind in their delusion, and doting in their folly, and fancy their belief in all this mockery of GOD is saving faith!

Let me strive to undeceive them from the Word of GOD. They commence by saying, that there is in the mass, offered unto GOD, a true, proper, and propitiatory *sacrifice* for the living and the dead. Hear, then, my Romish countrymen, what St. Paul says, Heb. x. 5. Wherefore when He (Christ) cometh into the world, he saith, "Sacrifice and offering for sin thou wouldest not, but a body hast thou prepared me: in burnt offerings and sacrifices for sin thou hast had no pleasure. Then said I, Lo! I come to do thy will, O God, as it is written of me."

By the which "WILL" we are sanctified through the offering of the body of Jesus Christ ONCE FOR ALL.

"And every priest standeth daily ministering and offering oftentimes the same sacrifices, which can *never take* away sins: but this man, after he had offered *one sacrifice for sins*, for ever sat down at the right hand of GOD: from henceforth expecting until his enemies be made his footstool. For, BY ONE OFFERING, He hath PERFECTED, for EVER, them that are sanctified."

Out, then, upon such odious mockery. Out upon thee, *foul* bishop of Rome! Thinkest thou that those whom HE hath perfected for ever, want the assistance of thy damning sacrifices to add unto perfection? Did he not declare, "Their sins and iniquities I will remember no more?" And what says St. Paul to this? "Now, where remission of *these* is, there is NO MORE OFFERING for sin!"

What mean ye then by saying, that there is *offered* unto GOD in the mass, a true and propitiatory sacrifice for the living and the dead? Do you mean to deprive us of the blessings and salvation which have been purchased for us at such a mighty price?

If ye believe in this, why do ye continue, as it is blasphemously said, to sacrifice the LORD GOD daily?

If ye do *not* believe what St. Paul said, the LORD can be nothing to *you*; for he says, 1 Cor. xiv. "If any *think* himself spiritual, let him acknowledge that the things I write unto you are commandments of the LORD!"

If ye believe that this sacrifice was made once for *all*, is not this sufficient for *you*? Do you want to participate in the punishment of Judas, the Son of Perdition, and the deicide Jews, by murdering your LORD

daily? Has not *He perfected* FOR EVER them that are sanctified by *his* OWN oblation? Are you then so difficult to please, that you must have another oblation for yourselves particularly? And what is it for?—*this* sacrifice?—Oh,—to offer unto GOD a "*propitiatory*" sacrifice for the quick and dead; and this you offer daily. What read we in Heb. ix. 24? "For Christ is not *entered into the holy places* made with hands, which are the figures of the true;* but into heaven itself, now to appear in the presence of GOD for us; *Nor yet that He should offer himself often,* as the high priest entereth into the holy place every year with the blood of others. For then must he often have suffered since the foundation of the world: but now once in the end of the world hath He appeared to put away sin by the sacrifice of Himself!"

Now, any person but a Jesuit would think this decisive. But we find the following note on the 25th verse, to the words, "offer himself often," in the Douay Bible, Dublin, 1825. "Christ shall never more offer himself in sacrifice in that violent, painful, and bloody manner, *nor can there be any occasion for it;* (mark these words!) since by that one sacrifice upon the cross, he has furnished the *full* ransom, redemption, and remedy for all the sins of the world. But this 'hinders not' that he may offer Himself daily in the sacred mysteries in an unbloody manner, for the daily application of that one sacrifice of redemption to our souls." (!!)

Oh wretched Jesuits! And this is your *true, proper,*

* The tabernacle.

and *propitiatory* sacrifice for the quick and dead! Has it come down to an UNBLOODY *sacrifice?* And this "hinders not," &c. Why should the LORD do any thing so unnecessary? Has he not *repeated* that His offering *once made* perfects *all*, who will repent and be baptized? And what more do we want? As to this unbloody sacrifice, as these profound mystics call it, such could not avail to take away sin, because we know (Heb. ix. 22), that *without* SHEDDING OF BLOOD there is NO *remission!* Then has no propitiation been made. Therefore is there here no sacrifice. Nothing but empty mockery. And those who deny the sufficiency of the first sacrifice, by the institution of a second to help it out, *must*, unless they make good the validity of their new sacrifice, upon their own admission of the insufficiency of the first, *inevitably perish.*

And are our poor benighted Irish peasants thus to be robbed and despoiled of the whole substance of Christian hope?! Oh impious Pius! thou foul murderer of immortal souls! how wouldst thou have wrested from us this, OUR ONLY HOPE of salvation, that we might take up with thee and *thy sacrifice* of damnation!

I tell ye now, foul priests, and speak aloud to all my countrymen of this accursed communion, that he who denies the sufficiency of the sacrifice of our blessed Redeemer, can have no part in its *Redemption.* The consequence? INEVITABLE DESTRUCTION!!

Oh! my countrymen, arouse yourselves, and think of the awfulness of your situation! And you, my *Christian* brothers, arouse YOURSELVES, and put down

for ever this damning—oh! this dreadful, damning heresy! Consider your poor countrymen in Ireland, who are on the point of being robbed of *every chance* of their eternal salvation, by the vile machinations of a foreign Antichrist. And shall WE, BRITONS! suffer such things? Shall the men of GOD in this hitherto blessed land suffer such things, such bondage, to be perfected without a blow? without a struggle? without a protest?!

My friends, IF there be truth in Scripture, these things are UNDENIABLE. Let all you who believe in Scripture lay them to heart!

that in the most holy sacrament of the Eucharist there is truly, really, and substantially, the body and blood, together with the soul and divinity of our Lord Jesus Christ: and that there is a conversion made of the whole substance of the bread into the body and of the wine into the blood: which conversion the Catholic Church calls transubstantiation.

We now come to consider the very terrible and condemnatory doctrine of transubstantiation. I say "condemnatory," because it leads men into the commission of the gross and horrible sin of idolatry.

The meaning intended to be conveyed by this word is so minutely defined in the article itself, that one should think the very recital of the dreadful and impious assumption would be sufficient to damn it, in the outset, in the minds of all thinking men, did we not know that many millions of our fellow-countrymen, led by the example of others better educated than them-

selves, as firmly believe in it, as all the world believe in their own existence. And it is from the implicit belief they hold of the truth of this dangerous error, that the whole spiritual power arises, which the priests possess over their darkened fellow-men. The force and justice of this assertion will, I trust, be made fully apparent in the next few lines, and as I think myself, that one fact is worth one thousand unsupported theories, I will relate a circumstance in proof of my assertion, which came within my own knowledge, and for the truth of which, I could produce an affidavit from a clergyman of the Established Church. This reverend friend of mine was in the habit of making short excursions in the neighbourhood of his cure, for the purpose of opening the beneficent message of his Master to the poor benighted peasantry. In the course of these excursions, he often called at the house of one man, who was what might be termed a snug farmer. Finding him an intelligent man, and one who was anxious to hear of GOD, and his mercies, my friend conceived great hopes of making a convert of him, and through his means and intelligence, of many others: to which end, he took no common pains to show him, that there was no such place as purgatory—that celibacy of the clergy was not enjoined in Scripture, and that, on the contrary, it was honourable in all—that Latin prayers were not fit for Irishmen, and were contrary to Scripture—that absolution was not to be had for money—that they ought to read the Scripture continually, and not such legendary tales as the lives of the Saints — that Scripture was preferable to all

traditions; and that entertaining honor and veneration for images and relics, was contrary to GOD's words; and many other errors and superstitions did he *convince* him of.

"Well, sir," said the poor man, "I see that all you have said is quite true; but, if I was to go to church, I should be deserting my priest." "Your priest!" rejoined my friend; "to be sure, you would! and you do not mean to say, that you prefer keeping to your priest and going against the commands of GOD, to your own salvation?" This was rather a stickler. "No, sir," hesitatingly replied our poor friend; "I do not say that I would, if I thought the priest was *altogether* wrong, and I acknowledge that he is wrong in all those points that you have opened out to me; but then, sir, if he was entirely wrong, you know, he never could perform the miracle every Sunday and a'holidays." "The miracle!" exclaimed my friend; "what miracle?" "Sure, sir, don't you know, when he changes the wafer in chapel of a Sunday, into GOD. Now, you know, sir, if he was not the favoured of GOD, GOD would never allow him to do this, nor come to him!"

Now, my friends, I would ask, if credulity can go farther than to believe such things? Can blasphemy go farther than to teach such things?!

Do ye now see the supernatural agency which these dreadful priests exercise over their flocks? And what is this power they possess, but that spoken of in 2 Thes. ii. 9.? of which the truth, in this case, is so evident, that a wayfaring man, though a fool, if he read it, cannot but understand it. "Then shall that Wicked

be revealed, even him, whose coming is after the working of Satan, with all power and signs, and lying wonders, and with all deceivableness of unrighteousness *in them that perish:* because they received not the love of the truth, that they might be saved." [Then it appears from this, that those *who will not receive* the love of the truth *will not be saved!* I merely mention this, to transfer the odium and onus of illiberality, which many will have already fixed on my back, to that of St. Paul. You will recollect the sentiment is his, not mine; therefore the only illiberality to which I will plead guilty, is implicit belief of what the Gentile apostle has delivered.] "And for this cause, God shall send them strong delusion, that they should believe a lie: that they all *might be damned who believed not the truth*, but had pleasure in unrighteousness." Rev. xiii. 13; xvi. 14; xix. 20.

Thus then it is that these agents of anti-Christ keep their deluded flocks in thraldom; thus is it that they are dealing destruction to millions of helpless beings! And what are the men of GOD about in this country? Are they straining every nerve and sinew to win souls over from hell to heaven? Are they selling all they have to assist in apostolizing Ireland, and forcing it with the two-edged sword of GOD's word, out of the hands of these pagan priests? Or, rather, are they not contributing to keep up a Romish college at Maynooth, to educate these priests of Baal? thus perpetuating what the members of the legislature, themselves, call "a damnable heresy." And what is the effect of this? Merely, that the legislature send from eight to ten thousand a year to Ireland, to disseminate that

through the country, which they swear they believe to be "damnation!!" Aye, my friends, read this, and think upon it. It is "*plain English*," and CANNOT BE CONTRADICTED!!

If a member of parliament takes this oath, and then turns round, and says, "you know I was obliged to swear to it, or I could not have taken my seat, but I don't believe it," then I say that that man has forsworn himself, and is a LIAR! And if a man, believing what he swears to, consents to this expenditure, to his GOD he will have to answer for it!

It is a blot on the escutcheon of this once Christian country, that such a sink of heresy be permitted to exist! and the men of GOD are hereby warned of the use to which their representatives in parliament apply that money, which has been drawn from the pockets of a Christian people, viz. to disseminate anew and give continuance to a "damnable heresy."

I trust I have proved clearly, that in this word "transubstantiation," is contained the power of the priests in Ireland, (and doubtless elsewhere,) and as all the evils with which the unfortunate country is afflicted, are produced by the priests, may we not truly say this single word contains the whole of the evils of Ireland in itself?

What a hellish delusion then must that be, which can secure so effectually to that master-workman Satan, the endless dominion of so fine a country, of so fine a people?

And ought not this conviction speedily to stir up the men of GOD, in this Christian land, as well as all who *term themselves* patriots, to make every exertion, every

sacrifice, personal and pecuniary, to have these their unfortunate fellow-countrymen on the other side the channel, disabused from this hideous delusion, which must inevitably destroy them in the world to come, and makes their very present state a hell on earth; from the constant state of ferment, misery, poverty, dirt, starvation, and struggling, in which they exist.

But, I shall be told, doubtless, by a great many *willing* unbelievers, that it is only amongst the lower orders that this real belief of the real presence obtains. To this I answer, that I find in the prayer book, entitled the Key of Heaven, (so much in use as up to 1820 to have seen twenty-two editions, and certified, by the approval of the Romish archbishop of Dublin,) in pages 136, 137, these words, "When the priest lifts up the host, say, Most adorable body! I adore thee with all the powers of my soul! O Lord, who hast given thyself *entire* unto us, grant that we may become entirely thine! I believe; Lord, help my unbelief!" Again, when the priest elevates the chalice, that they all may *see* what they worship, they are instructed to address the wine in the cup thus, "Most adorable blood!"

After this *we* need not say another word against this degrading heresy; as derogatory to God, as debasing in man.

But we have accused them of being idolaters. It therefore becomes us to prove what we have asserted.

If he who worships the work of his own hands be an idolater, are not Romanists idolaters?

If he who adds human inventions unto the wor-

ship of GOD be an idolater, are not Romanists idolaters? Deut. xii. 32.

If those who give superstitious worship to false gods be idolaters, are not the Romanists so? Acts, xvii. 16. 1 Cor. x. 7.

If he who makes any likeness of GOD, or any *creature* for a religious end, be an idolater, are not these idolaters? Deut. v. 8. Gal. v. 20.

If he who sets his heart inordinately upon any *created* thing be an idolater, is not the Romish devotee an idolater? Phil. iii. 9. This is GOD's definition of what is "idolatry," and therefore we will fain hope, none will be so rash as to dispute it.

Now to apply this definition to our unfortunate countrymen of the Romish communion. Do not they create their own GOD? Do not they take corn and grind it; take flour and knead it; bake it, cut it into shape, and make a wafer of it? does not the priest then with the addition of *human inventions*, *thrust* into the worship of GOD (as they profess it to be,) *create*, as they themselves declare, the very, true, and substantial GOD? do they not then worship this creature, the creature of their own fabrication? then, declaring it to be GOD, do they not do that, which even His executioners would not? do they not declare, that they break that body which could not be broken? After this, my friends, do they not eat their GOD, yea, eat him? and what happens then? see Mark, vii. 19. for I cannot, dare not write it! And is *this* what Christians do with their GOD? with the only true, living, eternal, indestructible GOD. And do they thus

consign *Him* to every pit and sink of filth in the land. Oh my Romish brethren, I do indeed implore you to leave your damning faith. Leave these accursed fiends of Satan who make you do such *very terrible* things. Leave these accursed Jesuits, and let them take themselves to Satan. But oh! I pray and beseech you, let them go alone. Oh! that ye could spiritualize yourselves but for one instant, and your emancipation would be perfect. This is the emancipation that you require. Romish emancipation. This would indeed prove a panacea for all the evils of your poor, distracted, and sinking country.

Oh! that ye would, my dear countrymen, listen to these words! You see the words of GOD, that I have not invented them, and if I have applied their meaning in a harsh, or to you an offensive, light, do not blame me, but say to yourselves, Is what he says true?

And do not be prejudiced against the instrument, for I solemnly declare, that I am neither placeman, nor pensioner, nor parson. That in publishing this, I have no other interest than your good, and your eternal salvation at heart, and, through these means, my country's good, being simply, what I state myself to be, an Independent (English) Layman!

And, I would ask you Protestants, who term yourselves "Liberal," if we "Illiberals," *knowing* this wafer, which the Romanist falls down and adores with all the powers of his soul, *not* to be GOD, as we do know it, are to be termed "bigots," and "illiberals," because we declare this their faith to be in its practice "Idolatry?" and therefore, [as our common law term most justly

designates it], a " damnable heresy." Truly not! And so far otherwise do I esteem it, that I will maintain, with GOD's assistance, to the latest breath of my life, that that man is wanting in the TRUE spirit of charity, who does not only insist, to every deluded fellow man within the sphere of his acquaintance who still holds to this idolatrous communion, upon the wretched falseness of his mock worship; but also upon the certain perdition which *must* impend those who yield up their last breath subscribing to the doctrines of this awful creed!

Hear the words of the LORD, John, v. 28, 29. "The hour is coming, in the which all that are in the grave shall hear His voice, and they shall come forth—they that have done good unto the resurrection of life; and they that have done evil unto the resurrection of damnation!"

But perhaps we shall hardly redeem our promises of disproving, from the Holy Scriptures, the provisions of this dreadful creed, did we fail to show the absolute impossibility, as well as the absurdity of transubstantiation.

You have been already informed of the meaning of this word, how that, by the ceremonies the priest performs over the wafer, they say it becomes the real GOD. So that every time a mass priest chooses to go through the manœuvres, he can command the presence of the Most High! And the text, upon which they found this diabolical invention, used to be John, vi. 53, " Except ye eat the flesh of the Son of man, and drink his blood, ye have no life in you. Whoso eateth my flesh and drinketh my blood, hath eternal life; and I will raise

him up at the last day. For my flesh is meat indeed, and my blood is drink indeed. He that eateth my flesh, and drinketh my blood, dwelleth in me, and I in him."—Now, the Romanists say, that Jesus tells us here, that unless we eat his flesh and drink his blood, we cannot see eternal life. "For," say they, "do you mean to advance, that Christ said one thing, and meant another? Do you mean to say, that Christ told a lie?" No, *we* do not; for, precisely as the LORD expressed the words, so do we take them: and that is in a spiritual sense. And that He so intended them to be taken is evident, because, had he spoken of worldly flesh, and earthly things, the disciples, who, we know, partook of his flesh and blood in the way he meant to express himself, are all dead; therefore, do we say, was it *not of worldly matters* that he spoke at the time. And this is evident, from his own words, in the 57th verse, "As the living Father hath sent me, and I live by the Father, so, he that eateth me, shall live by me." These words were spoken, it is supposed, nearly two years before he instituted the last supper. How then were the believers who died intermediately to eat of his flesh and drink his blood but spiritually? Besides, if this verse be taken in a fleshly sense, *then*, during His fleshly sojourn did he live by eating His Father!! But many of his disciples, when they heard these sayings, disbelieved, and said, "This is a hard saying, who can hear it?" (*i. e.* understand it.) Now, the reason they could not then understand this saying, was, as St Paul helps us to declare, because we know that they were at this time natural men, (see John, vii. 39,) "And the natural

man receiveth not the things of The Spirit of GOD; for they are foolishness unto him: neither can he know them, because they are spiritually discerned." But Jesus, taking compassion upon their natural darkness, condescends to give them the following explanation, verse 63: "It is the Spirit that quickeneth; *the flesh profiteth nothing:* the *words* that I speak to you, *they* are spirit, *they are life.*"

The Romanists used to contend very strenuously upon 53, 54, 55, 56 verses already quoted, but they have latterly owned themselves vanquished on this ground, so they are obliged to take up another position, which we find in Mat. xxvi. 26. "Take, eat; this is my body." Now, very fortunately for us, their having disputed so much upon the former passages of John's Gospel, has given us a wonderful insight into the meaning of the LORD in this case; and as we have proved there, that the LORD spoke of His spiritual flesh, so do we know here, that he speaks of His body in the same spiritual manner. In Luke, xxii. 19. And He took bread, and gave thanks, and brake it, and gave unto them, saying, "This is my body, which is given for you. This," that is, This *bread*, "is (the token of) my body, which is given for you." Compare this with John, vi. 51. I am the living bread, which came down from Heaven: if any man eat of this bread, he shall live for ever: and the bread that I will give is my flesh, which I will give for the life of the world. This is the bread which cometh down from Heaven, that a man may eat thereof, and not die." But he says, 63d verse, that "His words are life." Therefore, if we live by his words, we have

life, and the bread which we eat in the Sacrament is a token of His sacrifice, whereby we sign our acknowledgment to Him, that His sacrificed body has saved us, who will partake of it spiritually, from the judgments which so justly overhang mankind.

Oh, but this will not do for us; we will not give up the substantial comfort of gorging GOD's flesh!—No! you wretched priests, you will not give it up, because you know that all your power consists in this your mock miracle!

But, should you, my protestant friends, be ever asked by a Romanist, why you do not believe that they take the real flesh, body, blood, bones, soul, divinity, and GODHEAD, of the Lord Jesus; how you can disbelieve His words; just answer them by asking another question, why they can think of eating a door, or a vine, or a piece of a road?

Because the Lord said, "I am the door," John, x. 9.

Also did the LORD say, "I am the true vine," John, xv. 1.

Also did He say, "I am the way."

Are we to suppose, from these similes, which the LORD used to exemplify his meaning, that He became a wooden door, or an empty door-way, that He became a piece of stick, like a vine branch, or a Macadamized road.

He said also, in John, vi. 48, I am the bread of life. (Are we to suppose from that, that he had been kneaded and baked in an oven?)

He said, vii. 37., if any man thirst, let him come unto me, and drink. (Are we to suppose from that, that the LORD converted himself into a mug, to allow

His disciples and followers to drink Him?) He that believeth on me, as the Scripture hath said, out of his belly shall flow rivers of living water. St. Peter and the other apostles, and St. Paul and Timothy, and many millions of others did believe on Him, and thirsted for drink from His stream, but did we see these believers, who not alone thirsted, and drank copiously, did we see, I say, these men inundating the countries through which they passed, with rivers of waters flowing out of their bellies. A truce with such absurdities. No, my Romish friends; if ye believe that the LORD actually meant that the bread which He brake at the Last Supper, was really His body, because He said, This bread is my body, so *must* you believe all these other things in their literal, earthly sense. But, if you will but discern them all spiritually, you will find no difficulty whatever in any one of the passages; but, on the contrary, that they are not only clear and luminous, but every way worthy of the munificent Saviour of man, who spake them.

One of the many absurdities into which this transubstantiation has driven the Romish hierarchy is the following: their missal has this under other directions, "that if worms or rats have eaten Christ's body, they must be burned; and if any man vomit it up, it must be eaten again, or burned, or made a relic * ! ! !" What a wholesome sacrament!

For further particulars of the interesting ceremony called "the sacrifice of the mass," see Appendix, No. V., being a reprint of an Irish tract, wherein the

* Can. 39. Glossa, in Can. c. 2. De consecratione.

strict similarity between this ceremony and the celebration of our Lord's last supper, is fully developed.

The history of transubstantiation appears to be shortly this: The doctrine was first introduced into the Romish church by Paschasius Radbertus, a Benedictine monk and abbot of Corbay, in 818. Though it appeared in the Greek church about 787. It was defended by Paschasius, in a treatise entitled "De corpore Christi," with the most gross legends; one of which was, that a priest saw the wafer become an infant Christ, and having kissed it, he then ate it. He was opposed by his cotemporary Erigena, who taught philosophy at Oxford, in a work entitled "De corpore et sanguine Domini;" also by Ratramus, a monk of his own abbey, who wrote "a famous book on" the body and blood of Christ, in which he denied the doctrine of the real presence in the Eucharist? (Dupin). Also by Rabamus Maurus, archbishop of Mentz, in 847, whose words are, "some of late, not having a right opinion of the sacrament of the body and blood of our LORD, have said that this is the body and blood of our LORD, which was born of the Virgin Mary; and in which our LORD suffered upon the cross, and was raised from the dead, which error we have opposed with all our might."

It was not generally received till 1059, by Pope Nicolas, and again met confirmation in an altered view under Pope Gregory VII. in 1079, and was affirmed to be an article of faith at the council of Lateran, under Innocent III. in 1215.

The celebrated Erasmus, cotemporary and opponent of Luther, than whom no man was better acquainted

with the writings of the fathers of the church, says, "That it was late before the church defined transubstantiation, unknown to the ancients in name and thing." (In first epist. ad Corinth.)

Oh! this unchangeable, infallible, apostolic church. Much did the apostles know about transubstantiation!

XVIII. *I confess also, that under one kind alone, Christ is received whole and entire, and a true sacrament.*

The operation of this article is to exclude the laity from partaking of the emblem of Christ's blood, which was shed for them. The fact of the matter is this: when the monks discovered the infant Christ in the wafer, it became evident that, as in that real presence there must have been the animal *blood* as well as the *flesh*, it was argued that, to take the Lord's blood first in reality and then in emblem, would be to do a thing superfluous; and, for myself, I rather agree with them: but *I* look upon this article to be a grand one; for we may feel assured that it would never have been concocted, if the real presence had not been discovered. Now the apostles, we must view with great compassion, when we consider the very imperfect state of their discernment, that because they were so spiritual, they could not distinguish the Lord's real presence; therefore, they were obliged to have the trouble of drinking in commemoration of their master's bloody and therefore sin-remitting sacrifice. But we, thanks to the enlightening church of Rome, have discovered that they ought not to have been apostles, because they taught *unnecessary* doctrines, and, for a

like reason, that our LORD himself ought not to have been our Lord, because His knowledge was not perfection, seeing that the bishop of Rome knows better what is necessary for His children to practise than our beloved Master did Himself; and though I have quoted it before in another place, I think I cannot do better than lay the following beneficent, apostolic passage again before my readers, because it is possible that they may have entered more into the spirit of this amiable religion now, than they had when perusing the first Romish article. The council of Trent declares, Con. Trent. Sess. 21. c. 1. "That whosoever thinks it *necessary* that the people shall receive in both kinds, is accursed!" It must be needless to transcribe those passages of Scripture here, which require us to partake of the cup; but my Romish brethren will find the express desire of Jesus our LORD, in Mat. xxvi., Mark xiv., Luke xxii., and fully confirmed to the people, not the priests—*but the people.* 1 Cor. xi. 25.

If the communion in both kinds be essential, and as the Lord commanded, I should conceive that none but Antichrist would oppose Him (indeed, opposition to Him being the *very* definition of the word), it must then be admitted, that no lay Romanist living has ever yet commemorated the LORD's death. Is not this a very dreadful consideration? Oh, my Christian friends, ought we not, from the most common principles of charity, to lay our shoulders to the wheel, to endeavour to awaken our lost fellow men out of this lethargic sleep of self-security in which the foul fiend Satan holds them spell-bound. There is only one weapon, with which we CAN oppose Satan, with the

slightest chance of success. He is our master in all worldly cleverness, in politics, in policy, in every kind of ability in all its extensive and diverse ramifications. But, when armed with the sword of the Spirit, with the very word of the very GOD, if the whole legions of Hell oppose us, we shall annihilate them by His power, by the power of His Word. Satan knows his strong hold is SPIRITUAL IGNORANCE, and the armour with which he renders his hosts invulnerable (amongst protestants, I grieve to be obliged to say it, as well as Romanists), is *hatred of spiritual* things.

Oh! my Christian friends, let us be earnest and constant in prayer to the Almighty Disposer of all things, to supplicate in behalf of our poor benighted countrymen, of whatever religious persuasion, the diffusion of His sanctifying grace, that He may be pleased to dispose the hearts of many—a *great* multitude—to turn to Him, and love Him, and the things that pertain to life eternal, and that He will sanctify us unto Himself; having thus become a peculiar people, zealous of His Honour and all good works.

The unchangeable, "infallible" Church of Rome did administer the cup to the laity, as Cassander and Aquinas admit, for upwards of 1000 years. The council of Constance, held 1415, was the first that sanctioned the innovation by declaring that none but priests should receive the cup. (Con. Constance, sect. 13).

XIX. *I do firmly believe that there is a purgatory, and that the souls kept prisoners there, do receive help by the suffrages of the faithful.*

A purgatory! what's that? Purgatory is an ima-

ginary place of purgation for the souls of Romanists, where they are to be purified by fire, before they can be admitted into the kingdom of heaven. And, according to their own confession, every soul that dies *must* go to purgatory, because " as none is perfect, no not one "—all must go there to be perfected.

Now, as we have it from such undeniable authority, as their own admission and creed, we shall be scarcely accused of illiberality, if we agree with them; and our certain and scriptural conviction is, that every one who dies in this communion, will certainly enjoy the full benefits of the supernatural burning, in whatever shape it may please the dread GOD to inflict it upon his disobedient worms! Thus then do we make them a present of this first part of their assertion, and so far will it be a purgatory, that it will cause repentance for their former sins, aye—endless repentance!

But this "purgatory" of theirs is a place which was not positively defined by any satisfactory authority, before the year 1140, and was first made an article of faith by the council of Florence, and was afterwards, as you may have perceived by the creed, ratified and confirmed by the council of Trent.

Some glimmering of this " terra del fuego incognita" was obtained by Pope Gregory I. in the sixth century, in the interim the little speck increased, till it became a place of such magnitude and importance, that at the council of Florence it was deemed essential to issue an edict, not recommending alone departed souls to take a look at this brilliant and enlightened country, but actually *insisting* upon their going there for a time

upon pain of total exclusion from the regions of eternal bliss. This was a most notable discovery for the church of Rome, as it brought them *in* such a revenue as rendered her at once independent, and the admiration of the world. Then did she say in her heart, when she glorified herself, and lived deliciously, "I sit a queen, and am no widow, and shall see no sorrow." Rev. xviii. 7.

But property in this place appears to bear an inverse ratio to property in these parts of the universe. The tenements there being all freehold, without trouble, down you sit in your property, and as we have before been informed, live "house-hire and fire-wood free."

However, notwithstanding these advantages, it is said that the atmosphere being too warm to be altogether comfortable, the tenants get out of them as soon as they can; and they obtain permission to depart, whenever the priests in this part of the world have received a certain sum of money from the relatives of these coerced freeholders, for saying masses for the release of their souls. As soon as the last mass is said, they speedily wing their way to the eternal realms of bliss, according to the account of those priests; but I doubt very much if we have any authority in scripture to warrant our saying, that after Satan has got possession of a departed soul, that he ever allows him to escape his fangs again. However that may be, it is very certain that a close communication is carried on between the keeper of purgatory and the visible church of Rome, for they certainly possess very accurate information respecting it; indeed so much so, that it has

been insinuated that the Pope is only Satan's agent to entrap souls for eternal damnation, and for myself so fully do I believe this insinuation, that I am ready to testify the same, either at the faggot or the gibbet, and that I am earnest and zealous in the same cause, the contents of this book may be taken for evidence.

Now if this assertion or insinuation be *not* the fact, I would ask, how the event becomes notified to the souls in purgatory that they are freed, or how does the priest know when he has said masses enough to set them at liberty?

I would ask how Peter Damianus, (a cardinal of this communion and bishop of Ostia in 1057,) could declare that the measure of praying for souls in purgatory was so effectual, that the devils complained that they were robbed of the souls of the damned, not merely those in purgatory, (that would have been but a trifling loss,) but of the damned, by the prayers and alms of Odilo.

Now this Odilo was an abbot of Clugni, who, without any scriptural warrant, but merely on his own authority, ordered a solemnity to be observed on the day following that of All Saints, for the souls of the departed in torment.

He was induced to do this at the instance of a pilgrim, who, in the year 998, being entertained by an anchorite in Sicily, was so terrified by an irruption of the volcanic mount Ætna, that his imagination led him to conclude that he heard the groans of the damned.

[w] Vide Appendix, No. IV.

And this is the history of purgatory. It was much controverted at the time and afterwards by many divines of the Romish church, so that its defenders were obliged to search out the sacred volume for proofs, in which they could find nothing to sanction it. They then had recourse to the Apocrypha, where they found a kind of imaginary authority for a great number of their Heathen ceremonies and ideas, almost all their errors being produced by a mixture of Paganism with truth.

But as they are very apt, if run hard on any point, to carry their opponents into the demi-fabulous mazes of the Apocrypha, I have deemed it good to extract from the Rev. Hartwell Horne's most valuable work, entitled, " An Introduction to the critical Study and Knowledge of the Holy Scriptures," the reasons why the Church of England reject the apocryphal books; these he classes under four heads as follow:

I. They possess no authority whatever, either external or internal, to procure their admission into the sacred canon, because,

1st. Not one of them is extant in Hebrew.

2d. They were written subsequently to the cessation of the prophetic spirit, though before the promulgation of the gospel.

3d. Not one of the writers, in direct terms, advances any claim to inspiration.

4th. The Apocryphal Books were never received into the sacred canon by the Jewish Church, and therefore they were not sanctioned by our Saviour.

II. The Apocryphal Books were not admitted into

the canon of Scripture during the first four centuries of the Christian Church.

III. The Apocryphal Books contain many things which are fabulous, and contradictory to the canonical Scriptures, both in facts, doctrine, and moral practice.

IV. There are passages in the Apocryphal Books, which are so inconsistent with the relations of all other profane historians, that they cannot be admitted without much greater evidence than belongs to these books. Copious and indisputable proofs are given by Mr. Horne, to whose important work the reader is respectfully referred. 2d Ed. Vol. I. pp. 495—9.

In Ireland, also, the lower orders possess very accurate information concerning this part of the universe, for the guide who accompanied me to the top of the mountain Croagh Patrick (and who was otherwise a very shrewd and intelligent man), told me, with a most serious face, that there were three different fires in purgatory, through which all the faithful passed. That they were only kept a short time in the first, merely sufficient to clean their souls from earthly impurities, which did not take long. From this they were passed into "the second and biggest fire, and och! this was a "tirrible" place, a "tirrible" grate fire, entirely." "And what is this fire to do?" "Oh, sure, all sowls is kept there until the masses fetches 'em out, long or short" (meaning "whether the time be long or short.") "And what is the third fire to do?" "Oh, that is to purify them entirely, and fit their sowls for the presence of the grate God!" "Well, now, my friend," said I, "you seem to know all this very well, pray

whence did you get your information?" "Ah, sure, God A'mighty's very good! Sure, didn't He let one Murphy, who was a grate-good man, almost a saint, come back agin here in Ireland a' purpose to tell poor craturs what they had to expect, and" (he continued, lowering his voice, lest some of the faithful by whom we were surrounded, crawling up the mountain for penance, should overhear him disclosing too much of the sublime truths to heretical ears) "he told us" (that is, Murphy the demi-saint told them) "that the smallest of the three fires in purgatory had at laaste sixteen hundred clamp of turf in it, and all rid hot thro'." (!!)

This information seemed to be so minute, that I could not doubt its authenticity; I therefore added the particulars to my other memoranda at the moment. I think my readers will agree with me, that the circumstance of the fires in purgatory being made of turf, identifies it so completely with Ireland, that we ought all of us to send our countrymen there, the assurance of our prayers to the Almighty, for the release of the poor souls confined therein, against the further thraldom and dominion of the foul fiend and his detested agents, the Romish Priests. And oh! ye wretched priests—but *conceive* these fires which ye have been, as it were, preparing for yourselves! Would that ye could feel in anticipation the torments that are prepared for you, that ye might even yet turn to GOD to avoid them, if "PERHAPS" the thoughts of your hearts may be forgiven!

The Scriptures which speak against this invention

of man are principally Heb. ix. 14—18, by which we learn, that "by one offering He hath *perfected for ever* them that are sanctified." This is enough for me, and all those, one would think, who are not insatiable! *I* do not want to attain to the hyper-purification producible by the purgatorial fires.

They, the Romanists, say there must be a purgatory, because reason teaches these two things; 1st. "That all and every sin, how small soever, deserves punishment." With this position we most fully agree. 2d. "That some sins are so small, either through the levity of the matter, or for want of full deliberation in the action, as not to deserve eternal punishment." "This we as fully deny; and assert as boldly, that it is a most unscriptural and antichristian assertion. Ezek. xviii. 4 and 20. "The soul that sinneth, *it* shall die. The son shall not bear the iniquity of the father, neither shall the father bear the iniquity of the son: the righteousness of the righteous shall be upon him, and the *wickedness of the wicked* shall be upon him, &c." (Read this chapter again.) Rom. vi. 23: "The wages of sin is death." And Jam. ii. 10: "For whosoever shall keep the whole law, and yet offend in *one* point, is guilty of ALL." Gal. iii. 10: "Cursed is every one that continueth not in ALL things which are written in the Book of the Law, to do them." We hear nothing here about little sins or large sins. But this we know, that "whatsoever things the law saith, it saith to them who are under the law; that *every mouth* may be stopped, and *all the world* (even the peccadillo Romanists withal) may become *guilty* be-

fore GOD." Rom. iii. 19. Let us hear no more, then, about little sins and large sins, venial sins and mortal sins. All sin is heinous, even the most trifling, as we have above seen; and we have also seen that "the soul that sinneth shall die." Notwithstanding which, the Romish priest says that it shall *not* die, it shall only go as far as purgatory.

Having proved one of the premises, through which they intend to produce their conclusion, false; we shall be at no pains to refute that conclusion, which runs thus: "From whence it is plain, that besides the place of eternal punishment, which we call 'hell,' there must be also a place of temporal punishment for such as die with little sins; and this we call purgatory." (!) Cath. Doct. p. 57.

Again we read, 1 John, i. 7. That the blood of Jesus Christ cleanseth from *all* sin! What, from *all* sin? Little sins as well as large sins? I suppose so; otherwise the apostle never would have said ALL sin.

In Heb. ix. 27, we learn that the judgment, not purgatory, comes after death. The Romanists, when hard driven, will admit that *all* come short of the glory of GOD; *all* must, therefore, go through purgatory to be perfected.

When St. Stephen was stoned, Acts, vii. 59, he exclaimed, "Lord Jesus, receive my spirit!" Was the Lord then in purgatory?! But, to my mind, St. Paul settles purgatory for ever. For we read, Col. i. 13, that "the Father *hath* delivered us from the power of darkness, and *hath* translated us unto the kingdom

of His dear Son" (Is this in purgatory?), "in *whom* we *have* redemption" (? into purgatory! this would, indeed, be a strange sort of redemption!) "through his blood, even the *forgiveness* of sins." Again, 21: "And you that were sometime alienated and enemies, now hath he reconciled, in the body of his flesh, through death, to present you holy, (? Can holiness enter purgatory) and unblamable, and unreprovable in his sight (? If holy, and unblamable, and unreprovable in His sight, what need *we* care for man, Satan, or the Bishop of Rome, armed with all their purgatory, indulgences, bulls, chrisms, holy candles, unctions, penances, and all the long list of et ceteras, which pertain unto this audacious Antichrist?).

In the 49th Psalm we read thus: "They that trust in their wealth, and boast the multitude of their riches, none of them can by any means *redeem* his brother, nor give to GOD a ransom for him. For the redemption of their soul is precious, and it ceaseth for ever." Job, xxxvi. 18: "Beware, lest he take thee away with his stroke: THEN *a great ransom* cannot deliver thee."

Could any person but a Romish expositor of Scripture have made, in the face of such truths, the following behest?—for to this did his bequest amount. "In 1801, the Reverend Matthew Lennon, Titular Bishop of Dromore, bequeathed 500*l*., to purchase six government debentures, for the purpose of establishing a daily mass for his soul, in the chapel of Newry*, in per-

* Extracts from the records of a public office established in Dublin, for the registering of charitable bequests.

petuance." (!) Again, "1803. The Reverend Edanus Murphy, a parish priest, in the county of Wexford, bequeathed all his books, and household furniture, and what stock he might have at the time of his decease, to his nephew, the Reverend William Stafford, to be laid out in suffraces for his soul *." "1805. The Reverend W. Lonergan, parish priest of Carrickbeg, county of Wexford, left, in this year, 10*l.* to the chapel of Carrickbeg, and 5*l.* to Ballindesart chapel, and 100*l.* to his burial, month's mind, and masses: the masses at one shilling and seven-pence per mass *." Read Gal. i. 7, 8, 9; and then ask yourself what must be the state of such people?

XX. *I do likewise believe that the Saints reigning together with Christ are to be honoured and invocated: and that they do offer prayers unto* GOD *for us: and that their relics are to be had in veneration.*

We are considering the claim of this Romish heresy to catholicity or apostolicity, which are in effect terms synonymous. The apostles then, we find, could have known nothing of this affair, this honouring and invoking of saints, for (St.) Chrysostom, bishop of Constantinople, and afterwards patriarch; (St.) Athanasius, bishop of Alexandria; (St.) Augustin, bishop of Hippo; and Epiphanius, bishop of Salamis, in Cyprus, in the fourth century—all strenuously opposed

* Extracts from the records of a public office in Dublin, for the registering of charitable bequests.

this error, and which is also indisputably confirmed by this extract from the thirty-fifth canon of the council of Laodicea, held A. D. 364. "Christians ought not to forsake the church of GOD, and depart aside and invocate angels, and form assemblies (for this purpose): which are things forbidden." If any man, "therefore, be found to give himself to this secret *idolatry, let him be accursed,* because he hath forsaken our Lord Jesus Christ, the Son of GOD, and hath betaken himself to idolatry." Theodoret, a learned writer of the fifth century, and bishop of Cyrus, in Syria, testifies that "this vice continued in Phrygia and Pisidia for a long time, for which reason the council at Laodicea, the chief city of Phrygia, forbad them by a law to pray unto angels: and even *to this day* among them, and their borderers, there may be seen oratories to St. Michael." Theodoret in Col. ii. What would the good bishop say now, could he express himself in earthly tones, at the abominations with which the churches in France, Italy, and all other Romish countries abound: having perhaps ten shrines in them to saints, to one that they hold sacred to the most high GOD? He even instances the remains of shrines which might have been seen by the incredulous of those days, to prove, as it were, that he had told them no untruth.

Public prayers to saints were not fully established until the year of our LORD 787, when the second council of Nice appointed them. This council was condemned by another held at Frankfort 794; and the invocation of saints was likewise condemned by a former council held at Constantinople 754, where no less than three hundred and thirty-eight bishops were present.

But supposing all these councils had not registered their decisions against this practice, so dishonouring to GOD, what can be the use of addressing prayers to saints who cannot know what we want or ask for?

Has not Solomon said (1 Kings, viii. 39), addressing the mighty GOD in prayer, "For Thou, even Thou ONLY, knowest the hearts of all the children of men." 2 Chron. vi. 30. Why, then, do we beg of saints and angels to pray for us to GOD? Has not Solomon declared that GOD *alone* knows what passes in our hearts?

Supposing again that their prayers *were* obtainable and available for our cases, their good word *must*, if we have faith, be quite useless, for, are we not told by St. Paul, "That Christ is able to save *all* who come to GOD by Him, seeing that He ever liveth to make intercession for them?" Heb. vii. 25. And is not this enough for us? This intercession is our own, if we only demand it through faith; and *without* faith in Christ, if we could secure the intercession of the whole host of heaven and earth, it could not possibly avail us, for we know who has said, "*I* am the way, the truth, and the life: no man cometh to the Father but by me." John, xiv. 6. And ye will not go to Him that ye may have life: Ver. 40. If ye do not believe these things, your faith is even "infidelity," because you are unbelievers If you do believe them, you will never more disgrace your Saviour's amazing, incomprehensible condescension, by underrating what hehas so munificently offered to us. And take heed also to what St. Paul says (Col. ii. 18), "Let no man *beguile* you of your reward by a voluntary humility (on your

part), worshipping of angels—(and pay attention to this expression), "intruding into those things which he hath not seen, vainly puffed up by his fleshly mind! As if he should have said, How do you know that the man whom you choose to imagine a saint, has been beatified at all? exemplified in the case of your own two particular friends, the seraphic St. Francis, and St. Dominic, the inquisition-man. And to these two spirits do you now pray, every night, by order of the "Primate of ALL Ireland!"—See Appendix, No. IV.

It may have so happened, that the particular saint upon whom you have fixed your regards, might have only been pretending sanctity of life, to answer some end, to get into the pope's chair, we'll say, and he may have been cut off, before his ambitious desires were fulfilled. Supposing for example, that your "*sovereign pontiff*," pope John XI. who reigned in 931, had died before he attained the papal chair; and for his seeming meekness and piety had been canonized, and you and sundry other devotees in different ages, had all this time been praying to him to assist you with his prayers and intercessions. He would have been never the less a villain in heart, than he was when he attained the object of his ambition: and you would have been soliciting the interposition of an infernal spirit, instead of resting your hopes upon Christ; for Baronius, the great flatterer of the "*sovereign pontiffs*," says of this man, "The Roman church suffered herself to be villanously oppressed by such a monster."

In such case, you must be aware that your prayers will go for nothing. But perhaps you will tell me,

that GOD will have a regard for your good *intention*. Oh! your intention! Listen, my friends. Suppose that some fanatical protestant, conceiving that you Romanists were degrading, by your stupid and offensive ceremonies, the worship of the Most High God—and that he, moved with what he might conceive a holy and laudable zeal, stepped up to the altar of a Romish chapel, just as the priest is pretending to handle and break the body of Christ, and for this offence to GOD and man, were to poniard him on the spot; do you think that this man's "*intention*" of serving GOD, would screen him from GOD's wrath, for having murdered any one of His creatures, however impious? "Oh no," you will perhaps reply, "that is not a case in point, because there he goes against GOD's express command, and commits murder." But I say it *is* a case in point! And as much as that man would have to answer for the crime of murder, before the Great Dread Judge, because it would not bear the test of Scripture, so will you all have to answer for even your *good intentions*, as you may be pleased to call them, when these *good intentions* are ONE LINE out of the road, in which it has pleased the Most High to order His creatures to travel. Isa. xxviii. 10.

No, my friends, your intentions are NOTHING, and if you will take a simple man's advice, you will speedily so rectify your intentions, as to make them accord with the principles laid down in that unerring Guide, which when *duly* studied, never yet deceived man. All you have to do, is to pour out your supplications to Him, for the assistance of His Holy Spirit to guide you to

true knowledge: and He, "who is able to do exceeding abundantly above all that we desire or want," will never fail to answer the prayer of faith. He not only is waiting, but is all anxiety, to be asked. (Rev. iii. 20.) He only awaits the supplication to give to all liberally, and He will not upbraid, yea, and He *shall* give him knowledge. Jam. i. 5. Read then the Scriptures, under these certain advantages; and the result will be your eternal salvation as surely, as your present disregard and disrespect to Him will take you to eternal perdition.

I have not here considered the higher (or rather the lower) ground of *worship* of saints, because, as you have yourselves become ashamed of it, and are backing out of the scrape as well as you can, we will even let that pass: though I fear many devotees, even of the higher orders, particularly among the females, still entertain the feeling. But it is unnecessary for us to notice it, because the simple invocation of saints is an heresy sufficiently destructive, without increasing it into worship.

But, possibly, many of my Protestant readers will say, "I know Mr. So-and-so, a very sensible Catholic" (meaning Romanist), "I am sure he would not do any thing of this kind. *He* must know that there is only one mediator between GOD and man—the man Christ Jesus." 1 Tim. ii. 5. Nor do we ever read of any other mediator. Jacob prayed, it is true, to the angel that redeemed him (Gen. xlviii. 16.); but that redeeming angel is Christ, which angel often appeared to the patriarchs, and is called by Isaiah, lxiii. 9. 'the angel of GOD's presence;' but then my friend

cannot be so foolish as to cite this passage as a proof that angels are to be prayed to, otherwise he will deny those passages which declare in such express terms that there is no Saviour but GOD." Hos. xiii. 4; Is. xliii. 3. xlv. 21. Your Romish friend, whoever he is, may say any thing he pleases; but "facts are stubborn things," and if you will take the trouble to procure the Liverpool Missal, you will in it see a service for every day in the year, to as many different saints as there are days. To each saint there is an express prayer, wherein they are addressed by name, and their "*intercession*" (the very word) is implored, day after day, to make their prayers, &c. acceptable to the Most High. Thus then, instead of acknowledging only one mediator, here are four hundred—for many days they pray to two together! I have before observed, this book is so expensive as to be out of the reach of the poor; it must have been encouraged and got up under the sanction and patronage of the rich: very possibly your "sensible" Catholic friend was one of its earliest promoters.

I would now ask is this which follows a Christian or a Pagan prayer?

O, Agnes! woman of the lamb, do thou enlighten us within! destroy the roots of sin! O, excellent lady, after the grievances of this world, *do thou translate us* to the company of the blessed!—See Missal. edit. Paris, ann. 1520.

Again, would any body hail Joseph, the husband of the Virgin Mary, in such terms as the following, who knew or thought that Christ Jesus, GOD and Man,

died for us sinners: and that to His sacrifice, *whole and undivided*, we look for salvation?

"Chaste spouse of the mother of GOD! co-partner in the Saviour's great design for the redemption of mankind (!!!) thou model of pure, humble, and interior souls! be touched with the 'confidence' we have in thee; and graciously accept these 'testimonies of our devotions.' We return GOD thanks for the favours he hath bestowed on thee: and we beg, through *thy intercession*, that we may imitate thy virtues. Pray for us then, O glorious saint!" &c. &c.

Page 190. "Manna of the Soul." Dub. 1825. "Key of Heaven," p. 19.—This prayer is to be said every Wednesday throughout the year.

I would conclude the consideration of this part of our argument by putting this solemn question to my Christian countrymen, and let *them* make answer to their GOD! Can you reconcile it with your consciences, or with your own hopes of eternity, to sit contented by your firesides, *wishing* (perchance) for the conversion of your fellow-men, without taking some more active measure to produce this conversion in these unfortunates, to Christianity?

Can you reconcile it, I say, with your own hopes of eternal salvation, to look on unassisting—unmoved, at the inevitable, eternal destruction of a whole nation?

Can you look to Ireland, where such things pass, and see those lowering fiends of Satan, the popish priests, stalking in triumph through the land, sweeping off souls to hell by millions? Can you see this unmoved?

Oh, my friends, think of these things, and then think of the answer you will be able to make unto your GOD!

When men—our countrymen—pray once a week to Saint Joseph, as half the Saviour of mankind, and rely on him, instead of the one only true GOD, what *can* be their end?

Arouse yourselves! arouse! and save your own immortal souls by saving theirs! for—by our fruits shall we be known!

It is not for the rich and educated of this communion that I am now imploring your good offices. No, if the rich choose to sacrifice their GOD, either to party spirit or to their priests, upon their *own* heads be their blood. I can scarcely pity them, for they are the open and avowed enemies of GOD's Holy Essence. They have education, they have books, they have independence of spirit in earthly matters, mightily beyond the law. Their audacity is only equalled by their infidelity; for, did they give credit to the word of GOD, then would they read, (Rom. xiii. 1, 2.) "That every soul should be subject unto the higher powers, for there is no power but of GOD: the powers that be are ordained of GOD; whosoever, therefore, resisteth the power, resisteth the ordinance of GOD: and they that resist shall receive to themselves DAMNATION*!"

And where are they now? thundering at the very portals of our Constitution, daring the lion in his den! Bullying and bravadoing our Royal Monarch at, as

* My Lord Anglesea may feel rather awkward under this conviction, methinks!

it were, his very castle gates! And who are these? The self-same men, who, ere the warmth had left the last remains of Frederick the much beloved, our Royal Master's Noble Brother, bemired and filthified his name and character, to make his memory a scoff and by-word through the land! And will Englishmen allow of this? Cannot this country boast some daring, honest men, who'll ne'er allow the right "to fall to policy"? who'll never sacrifice their GOD to man?

Right well I know there are.

There's not a yeoman in the land but would, with heart and hand, resist the demolition.

Men, who would rally round the royal standard of the British monarch, and whose true hearts would be to him that tower of pride and strength, as soon should make the enemies of God crawl back again into their native mire!

But to return.—It is not for the rich that I am now imploring your good offices, who, born to be base, are slaves unto their priests; but, for as fine a race of men as ever trod the ground, if but free of the hellish influence which now enthrals them. Men who've been born but to receive the mould of every kindly feeling,—generous to the last extreme—and always *lavish* to the more distressed. Enthusiastic—aye, "there's the rub," enthusiastic in the wrong—would it were otherwise! how noble oft has been the act of persecuted right?* And

* I cannot help relating a noble trait of a protestant woman, whose name I forbear to mention, who lived at a village near * * * *. In the

so devoted in their faith to that, that *they* think right—and yet withal so ruined, by this adhesion thereunto, that well it may be said, a wreck more painful, never has been seen, than MAN IN IRELAND! Oh, my Christian brethren, my heart now bleeds for these lost ruined creatures, and had *you* witnessed such things as I have seen, your hearts I am sure would also bleed, large drops of sympathy!

'Tis not a year ago, when taking shelter from the

year 1798, when priests and popery were riding roughshod through the land, it was the custom among the rebels, in order to try the fidelity of those they doubted, to visit them by night, and dragging them forth from their houses, plant before them a bush. If they were true men, (that is, rebels,) they would pray that the bush might grow into a goodly tree, and swear some hellish oaths to fidelity and extirpation of the heretics. If they did not go through this form, they were immediately butchered. When they hauled forth the wretched subject of our tale, thinking that she would perform the oath to save her life, and anticipating with savage delight the murderous job in which they were about to glut their hatred, under pretence of punishing her for duplicity, and so increase her anguish and despair, judge their astonishment when, on ordering this noble woman to kneel before the bush and take the oath, she flew at, and snatching it out of the ground, tore it in two, threw the parts on the ground together, and trampled on them with her feet: then kneeling down, exclaimed, 'There, take my life and welcome. But as long as I have strength or breath, my last words shall be for my GOD and my King!" The native generosity even of the murdering rebels was touched; they could not but admire the spirit that had abashed them, and they never after molested the good woman, who continued to live in the mountains, respected even by her enemies. The husband was to have been murdered next, but this heroic conduct of his wife saved the life of both. I am sorry to say, that they are now very old and wretchedly poor,—the husband is stone-blind, and 80 years of age. More's the pity!

wet, which *poured* in torrents, I saw a female pilgrim, tottering under age and misery, perform, what is termed, " a station." Heedless of weather, which had made men take shelter, this poor deluded devotee kneeled in the mud before a lump of stone, and praying, kissed it with devotion, not inferior to that of her who kissed the feet of Jesus; Luke, vii. 45; and kissing, washed it with her tears! Not inferior, did I say? Aye, truly, not inferior, for more intense adoration have I never witnessed; nay, would not be possible, than here she lavished on a dirty stone. Oh, my friends, shall stocks and stones receive the full effect of that which most ennobles man, and thus rob God of what is only His?! Five minutes did she pray and kiss this stone, and verify her prayer by weeping bitter tears; then rising, she walked round a small walled space built for the very purpose; first placing on the wall seven stones, and, as each time she passed the little heap, she threw down one, and walked and prayed, and prayed and walked, until they were all disposed of. And now, my friends, to whom do you think was this devotion given? to GOD? Oh, no such thing! this was *all* for St. Patrick, who had, by miracle, here placed this stone, for all true Catholics to kiss and bless, and weep upon. After the " blessed woman" (that 's the name these wandering devotees receive) had done this work, she crossed the road to pray away again over a holy well; but there we left her, for the rain now had ceased. You will say, that this was only *one;* nay, I tell you, thousands; not hundreds, but thousands; aye, and *many* thousands

perform this operation, year by year: and this within a hundred yards both of the chapel and Romish school, and also of the priest's own parish house.

Had you ascended the lofty height before alluded to, and seen the self-devoted slaves crawl round *bare kneed* upon the rugged stones (yes, very rugged, sharp, and pointed), and seen the human blood run forth from their poor broken knees, your blood would kindle, as well as mine, with fiery indignation against our native—hellish—priests of Juggernaut.

Had you seen a poor pilgrim woman bring back a *Romish* Testament to the clergyman of the parish, who had given it her, blessing the man of God, with grateful words and softened heart, which trickled out from her poor blind weeping eyes *, whilst she returned his gift, saying, "She dared not keep it, for the priest would not let her, and had made her bring it back"—You also, Christian friends, would, in your hearts, weep drops of bitter tears. Had you seen such things, then, would you say with me, that Satan never had more noble havock to rejoice in, than these fine, these ruined, men.

For all the very qualities which now conduce to make the rebel so supreme a villain, are what would make, if well directed, these poor lost men's perfection.

* This poor blind woman is a celebrated character, and so devout that her beads are said to work miracles. She has a very astonishing memory, and whenever she stops at any cabin, she makes some one who *can*, read to her. She is withal sincere in all her faith.

Here then, my brethren, is *indeed* a noble field for Christian love and brotherly exertion.

These men would all, aye all, much love their God, did they but know him. Witness their strong devotion to these priests, merely because they *think*, *they* are *true* men of GOD. Must we not, then, grieve for these men's lost condition? And should not every man, in this blessed land of comfort, ease, and independence, strain a *small* point, just now and then, to aid this cause of GOD and man? Oh, yes; *indeed* we should!

My Christian friends, this is no common case: these are your countrymen, your kinsmen, as it were—almost your brothers in the flesh—would that they were your brethren in Christ Jesus our LORD!

And so they may become, and so assuredly they will, if you would be but faithful to your Master, as He is true to you.

Be it far from me—aye—very far indeed, to say a word to damp the zeal for foreign missionary labour; *but*, whilst we are thus active in our Christian benevolence for those we know not, shall we see those with whom we live, die in the want of that only bread, which springeth up to everlasting life?

May I ask, did you ever see this passage in St. Paul's First Epistle to Timothy, v. 8? "But if any provide not for *his own*, and *specially those of his own house*, he hath *denied the faith*, and is worse than an infidel!"

I make no comment on this injunction—I will not insult my *Christian* readers—others will not be open to conviction. All that I say to you, is, consider those of "your own house." Do not give less for the con-

version of the foreign heathen, but give a little, now and then, for the salvation of the souls of your own native brethren.

And if you know of no society to which you can conveniently send your mite, and offer up your prayers for its particular success, let me recommend to your benevolence the "Irish Scripture Reader's Society," whose servants merely go into the cabins to read, just simply *read*, the Scriptures, to the longing ears of the poor debarred spirits; and who *invariably*, if left to themselves, gladly receive the tidings of great joy, and drink in deep draughts of comfort to their benighted souls. My friends, will you not press forward to enable these poor prisoners of darkness to exclaim, as they shall hail the approach of your messengers—"How beautiful upon the mountains are the feet of him that bringeth good tidings—that publisheth peace—that bringeth good tidings of good, that publisheth salvation! that saith unto Zion, "Thy GOD reigneth!" Is. lii. 7. And oh, my friends, what rich reward should I experience, if it came to pass that these words, spoken in the weakness of the instrument, should be, through mercy and the grace of GOD, confirmed and perfected into strength, for the bringing in, directly or indirectly, even *one* stray sheep to the fold of the only true shepherd. And I would fain indulge an humble hope, that the devotion with which I have attempted here to advocate the cause of our benighted kinsmen, may, through the same grace, so be made to carry home conviction to the hearts of *some* of my benevolent and Christian countrymen, that thus, under the LORD'S

protecting sanction, that "Word" may here be given which shall increase "the company of the preachers!" Ps. lxviii. 8. Amen.

To conclude this unpalatable subject, viz. Invocation of Saints. For more information respecting the prayers of the Romanists to departed spirits, see Appendix, No. IV., being a reprint of part of another Irish Tract, and for the use of which, whilst I express my acknowledgement to the writer, I do not make apology to him, feeling assured that he will be gratified in procuring for it more extended circulation.

We now come to that part of this article which informs us that the relics of saints are to be had in veneration.

This, one would imagine, to be so perfectly ridiculous, that none but men in the last stage of idiotcy could harbour such absurdities, did we not know that there is scarcely a Romish family of any note in England, that has not got its golden box of some old musty relics. If you would know what the Romans mean by "relics," we learn (Cath. Doc. p. 71), that they are "The bodies or bones of saints, or any thing else that has belonged to them."

"Have you any instances in Scripture of miracles done by relics?"

"Yes, we read 2 Kings, xiii. 21, of a dead man raised to life by the bones of the prophet Elisha. And Acts, xix. 12. From the body of Paul were brought unto the sick handkerchiefs and aprons, and the diseases departed from them, and the evil spirits went out of them." (Because we read that it pleased God to

work *special* miracles by the hands of Paul; or as you have it in your Douay translation, "more than common miracles.")

Oh, ye blind leaders of the blind! when will ye cease to pervert Scripture, and wrest the sayings of the spirit to your own destruction?

"God can, doubtless, and has, wrought divers miracles, by the means that he pleases or was pleased to appoint. But does this consecrate the dead body of every (imaginary) saint to be a means of grace, a worker of miracles? Many miracles were wrought by the rod of Moses; is every rod of a saint therefore a means of grace, either ghostly or bodily? But as to the relics in your church, many of them have been notoriously detected; and it has been found that the dead bodies of malefactors have been taken for the relics of saints, and that great miracles have been said to be done by them. The same relic of such a saint, the head or body, is shown in several places, and each contend that theirs is the right and genuine relic, and that the otherc an perform no miracles." Notwithstanding, never the fewer miracles are performed by either on this account; an exemplification of our homely adage, that 'Opposition always makes trade more brisk.'

In proof of this, we could give the reader a piece of information of which he may, very possibly, not be the least aware. Amongst the many absurd legends which their boundless faith of man's inventions enables Romanists to swallow, one there is altogether so impious, odious, filthy, and absurd (relating to a zone said to

have fallen from heaven upon the Virgin Mary, which has been preserved, and has performed miracles upon the continent for many hundred years), that we dare not incur the danger of damning our book with its recital. Sufficient it may be to say, that two zones are exhibited in different places, and that both shrines produce certificates from two different popes, to declare that theirs is the genuine zone!

In Heb. xi. 21. we have these words, "By faith, Jacob when he was dying blessed both the sons of Joseph, and worshipped (leaning) upon the top of his staff."

In the Douay Bible, we find the same verse given thus, "By faith, Jacob dying blessed each of the sons of Joseph, and adored the top of his rod."

At the bottom of the page, we find the following facetious note: "Ver. 21. 'Adored the top of his rod.' The apostle here follows the ancient Greek Bible of the seventy interpreters*, which translates in this manner: Gen. xlvii. [This is false, of which anon.] And alleges this fact of Jacob, in paying a relative honour and veneration to the top of the rod or sceptre of Joseph, as to a figure of Christ's sceptre and kingdom, as an instance or argument of his faith. But some translators, who are no friends to this relative honour, have corrupted the text, by translating it 'he worshipped, leaning upon the top of his staff;' as if this

* Thence termed the Septuagint, which was translated from the Hebrew into Greek, by order of Ptolemy Philadelphus, 277 years B.C., in order to have a copy of the Jewish or Mosaic law in the library at Alexandria.

circumstance of leaning upon his staff were any argument of Jacob's faith, or worthy the being thus particularly taken notice of by the Holy Ghost." The Septuagint translation gives the words as they are given in our Testament; namely, "worshipped upon the top of his staff," *leaning* being evidently understood, which is the true translation of the passage.

Any person but a Romish priest would see that the example of Jacob's faith, cited in this passage, was, that GOD would bless his children, and he gave GOD thanks, for allowing that he should be buried in the grave of his fathers, being as well assured that he should be there deposited as he was that he was then about to die.

But these Romanists are such sensualists in religion, that I much doubt if a spiritual man can exist amongst them. They cannot pray to GOD without having a gilded glory before their eyes; they cannot pray to the Saviour without having a senseless block before them; and in every thing by which a Romanist intends to make himself acceptable to GOD, he must have a something, on which his regards may terminate. They cannot worship their GOD in communicating at His table, without having his body to paw and maul about; and then they think they cannot feed on him in their hearts, but they must gorge his flesh in their mouths; they cannot in confirmation (or orders) imagine the descent of the spirit, without feeling chrisms trickling down their bodies; and if a man be dying, to expire without imploring the sanctifying influence of the spirit is a trifle not worth thinking of, but if death takes place

before the greasy salving is applied, a man's eternal soul is lost for ever.

Their religion is, I repeat it, a disgusting tissue of mock-spiritual grossness and sensuality, and so it is that *they* cannot pray without having an image to talk to, or a relic, or any senseless inanimate thing; and by such means do they think to please their GOD, quite forgetting (perhaps indeed many of them have never known), that that "GOD is a *spirit*, and *they that worship him, must worship Him in spirit* and in truth." John, iv. 24.

With respect to the figure with which these men insist upon investing Jacob's staff, viz. a sceptre, they must first prove that the patriarch so considered it himself. And even supposing that it *were* a type of the sceptre of Christ's kingdom, this would not have justified the patriarch in offering the type worship. For so soon as the Israelites came to offer adoration to the brazen serpent which had been lifted up in the wilderness, an *undoubted* type of Christ, John, iii. 14, the pious king Hezekiah had it broken to pieces, and, by way of contempt, gave it the name of "Nehushtan," a brazen bauble or trifle. 2 Kings, xviii. 4.

But the fact is, that no such figure was intended to be conveyed by Jacob, and it is only another proof that these Jesuits would rather destroy the whole volume of GOD's word, and the whole hopes and expectations of mankind, than give up an error, however gross, however sinful. For if they could *prove* the truth of *this* that they have here *asserted*, the whole edifice of Scripture would at once be razed to the ground.

Oh! ye most unfortunate men; if they who, wresting the *hard* sayings of Scripture, turn *them* to their own destruction, how much greater condemnation must await you, who thus pervert the most simple truths into the means of destruction of others?! 2 Peter, iii. 16.

XXI. *I do most firmly assert that the images of Christ, and of the mother of God (ever a virgin), and also of the other saints, are to be had and retained, and that due veneration is to be given unto them.*

Before we enter upon the *large* subject of this article, let us first settle the *little* matter that appears in parentheses, which insists upon the eternal virginity of the mother of Jesus Christ.

Considering that we are examining into the edicts of an "unchangeable," "perfect," and "infallible" church, it is curious to observe the insignificant trifles upon which they have, with such avidity, seized, at various times, *to create*, as it were, schisms in this united and unanimous body: and on points really so unimportant as could not, in any way whatever, affect the salvation of a single soul, as long as they remained unimagined; but the instant they were mooted, the party that upheld the wrong suffered loss; whilst those that triumphed in the contest were none the gainers by their victory; at the same time that their endless disputes and janglings brought daily fresh disrepute upon the general body of professing Christians, and showed Mahomedans and other infidels that, notwithstanding their

boasted perfection, infallibility, and assumption of enjoying the continued presence of the Almighty, Mat. xxviii. 20, to direct their judgment, as one party *must* have been always in the wrong, in the confession of those who most upheld infallibility, they were not much astray when they pronounced them all to be a " pack of Christian fools " together.

Of this ridiculous character was the dispute between St. Francis and St. Dominic, and their parties respectively, touching the immaculate conception of the Virgin Mary; but, as this was only a consequence of a long continued contention between the orders, our readers will not object to hear a little of the public history and disputes which preceded the matter, that more particularly relates to our argument. Of these two wretched beings, each *almost* affirmed that he was the Blessed Lord in disguise; nay, so far did they carry this accursed blasphemy, that each declared he had the prints of the nails of crucifixion visible in his body. Which of these two spiritual heroes was the more vile, it is hard to say. And let it never be forgotten, that these two worthies are amongst the Saints to whom the Romanists are desired to pray *every* night, to secure for them their prayers and intercessions, to the Throne of Grace. (See Appendix, No. IV.) Southey says, in his Book of the Church, vol. i. 326.—

" The wildest romance contains nothing more extravagant than the legends of St. Dominic: and even these were outdone by the more atrocious effrontery of the Franciscans. They held up their founder, even during his life, as the perfect pattern of our Lord and

Saviour: and, to authenticate the parallel, they exhibited him with a wound in his side, and four nails in his hands and feet, fixed there, they affirmed, by Christ himself, who had visibly appeared, for the purpose of rendering the conformity between them complete. The plan succeeded to the fullest extent of expectation. And will it be believed, that the infallible church suffered, nay approved, this horrible imposture? Sanctioned, however, it was: a day for its perpetual commemoration was appointed in the Romish calendar, and a large volume was composed, entitled, "The Book of the Conformities between the Lives of the blessed and seraphic Father Francis and our Lord!"

In page 1149 of this folio of authorized blasphemies, it is said, "that Christ did nothing which St. Francis did not do; yea, that he did more than Christ himself." (The 25th verse of the last chapter of St. John's Gospel renders this assertion extremely probable and highly apostolic!)

"Jealous of these conformities, the Dominicans followed their rivals in the path of blasphemy. They declared that the five wounds had been impressed also upon St. Dominic: but that, in his consummate humility, he had prayed and obtained, that this signal mark of divine grace might never be made public while he lived. They affirmed that the Virgin Mary had adopted him for her son, and that his countenance perfectly resembled the authentic description and miraculous portrait of our Saviour."

But, after all this stout swearing, they were beat out of the field of invention, for the Franciscans discovered

that the Virgin Mary was born without sin. This matter still remains a bone of contention amongst the Romish mystics, though it is rather to be inferred that she was not sinless, from the blessed Virgin's own words, when she says, Luke, i. 46. "My soul doth magnify the Lord; and my spirit hath rejoiced in God *my* Saviour." Query, does not acknowledged salvation involve presupposed perdition? Now, if the Virgin Mary herself knew that she required the salvation of her God, why should we stand up and tell her, that she knew nothing about the matter? And even had not the Virgin Mary been herself so explicit on this head, we should have been at no loss to have decided, as to what were her sentiments on the subject of universal sin; because, we have it on authority superior to hers, that "there is none righteous, no not one."

At the same time, then, that this dispute brought great disrepute on all parties concerned, it brought the loss of souls to the Franciscans, for denying God's word: and had they not before doomed themselves to destruction, this would have procured it for them.

If this point about the eternal virginity be not so ruinous in the opinion supported, it is only because it is in itself a matter so extremely insignificant, and altogether unimportant, that I should think the most curious biblical antiquarian would not desire to know whether it were the case or otherwise. If, however, any inference is to be drawn from the 24th and 25th verses of the 1st Mat. it certainly would imply, that after the birth of the Saviour, she lived with Joseph as all other women live with their husbands.

That she had no other child but our Saviour, I think is probable, for we do not hear of any. The LORD, when on the cross, said to his mother, "Woman, behold thy son!" and to the beloved disciple, "Son, behold thy mother." Had, then, the LORD had a brother in the flesh, this would not have been called for. And though we read of the LORD's brethren, it appears, that in the Jewish families it was customary to class cousins under this appellation.

But, after all, what does it signify? does it involve any point of salvation? that is the matter!

The first exceptionable expression in this article, is where the Virgin Mary is termed the "Mother of GOD;" and this is a *most offensive blasphemy.*

I would ask, by whom was the GODHEAD begotten in the Virgin's womb? By the Holy Ghost. Did the LORD receive his GODHEAD in any way from the Virgin Mary? No. He did not. What did he obtain through the instrumentality of the Virgin Mary? His manhood only. How then can the Virgin Mary be said to be mother of that nature of which she did not partake herself? GOD was the father of GOD; Mary was the Mother of Man. She is termed in Scripture the LORD's mother; and so she was, because that LORD was man. But it will puzzle them extremely to find her termed in Scripture the Mother of GOD. And it is in the degrading refinement of this odious idea that she is called the mother of the whole Trinity in the Missal. Polon. fol. 237. So that, if this expression be true (and if she be the mother of GOD, it is undoubtedly, for behold the LORD our GOD is one LORD,) the Virgin

Mary must have been *her* by whom the worlds were produced and created. Under the same impression, in "the primer or office of the Blessed Virgin Mary," printed in English, 1699, p. 16, you will see, the priest gives the blessing in these words, "The Virgin Mary, with her pious Son, bless us." To which the people answer, Amen!

In "the Devotion of Bondage, or the Practice of perfectly consecrating ourselves to the Service of the Blessed Virgin, permissu superiorum, 1632," you may read, p. 32, of "The sovereign dominion that was given her, not only over the world, but over the Creator of the world." This, indeed, might well ground that petition made to her—"By the right of a mother, command your son!" This book was translated for the *benefit* of the English Romanists into their vernacular. A precious benefit, truly!

Barradius, the Jesuit, asks of Christ, "why He took not His mother up with Him when He ascended into heaven?" And then gives this answer, "Peradventure, LORD, it was lest thy heavenly courtiers should be in doubt whether to go out to meet thee, their Lord; or her, their lady." Concord. Evang. Tom. I. i. 6, c. 11. But he only followed Anselm, Archbishop of Canterbury, who, in 1080, described heaven as being in doubt which was the more worthy of honour, Mary or her son. This discriminating genius died in 1109, and was canonized in the reign of Henry VII. (Was he in purgatory during the intervening period of three or four hundred years? He was the first archbishop who restrained the English clergy from marrying. A

very nice man for a saint!) And our old friend, Peter Damianus, of purgatorial celebrity, in 1050, scrupled not to apply to her what is affirmed of himself by Christ, that all power was given to her in heaven and in earth. Mat. xxviii. 18. And this opinion was so much the feeling of the Romish church some centuries afterwards, that we find the learned Gabriel Biel, professor of Theology at Tubingen, 1477, in his Lectures on the Canon of the Mass, 80th Sect. declares "that God hath given the Virgin Mary half his kingdom; and that whereas he hath justice and mercy, he hath kept justice to himself, and granted mercy to the Virgin."

But it was not until the time of Bonaventure, A. D. 1588, that the evil reached its height, for he substituted the name of the Virgin for that of God throughout the Psalms; calling his work the Crown, or, Psalter of the Blessed Virgin. The Te Deum he also served in the same manner. To recapitulate all the blasphemies of this kind which then began to prevail would require volumes.

Enough has been said, my Romish friends, to convince you of the danger to which you become liable in making this very heterodox assertion: wherefore, I pray you, not only give it up, but shudder with holy dread whenever you read or hear again the horrible expression used, and thank your God that you have escaped from that sin, by sincerely repenting that you ever held the doctrine.

It is not a little remarkable that an almost studied forgetfulness appears to have influenced all the Evan-

gelists regarding the Virgin Mary. She is merely mentioned when the thread of history requires her name to appear, and then only in such terms as to show, that no person ever considered that they were called upon to treat her with any uncommon mark of respect. We find the three evangelists, Matthew (xiii. 46), Mark (iii. 32), Luke (viii. 19), all relating an event (which fully bears out this assertion), quite to the same effect, and in the Gospels of the two former almost in the same words: "One said to Him, behold thy mother and thy brethren stand without desiring to speak with thee. But He, answering, said unto him that told Him, who is my mother? and who are my brethren? and He stretched forth His hands toward His disciples, and said, Behold My mother and My brethren! For whosoever shall do the will of My Father which is in heaven, the same is My brother, and sister and mother!" Hence it appears that the most insignificant being, if he be but a disciple of the Lord Jesus, is as much in His sight as this Romish creator of the glorious and eternal Trinity.

Again, in Luke xi. 17. A certain woman of the company lifted up her voice, and said unto Him, Blessed is the womb that bare thee, and the paps which thou hast sucked. But HE said, "Yea, *rather* blessed are they that hear the word of GOD, and keep it!" I fear that Carolus Scribonius had not studied this passage when he wrote, "I cannot tell which to prefer, the mother's milk, or the Son's blood!" (In amphitheatro honoris.)

Epiphanius, bishop of Salamis, A. D. 367, observes

that our blessed LORD, foreseeing the superstition that would come into the world on account of His mother, treated her always at a distance, never once called her "mother," no, not upon the cross; and he says, "neither Elias, nor John, nor Thecla, nor any of the saints, are to be worshipped: for that ancient error shall not prevail over us; to forsake the living GOD, and to worship the things that are made by Him; for they (the ancients) served and worshipped the creature more than the Creator, and became '*fools*.' For if He will not have the angels to be worshipped, how much more would he not have her that was born of *Anna?*"

How, then, would Epiphanius have been grieved could he have foreseen the prayers which these fell deceivers, the Romish doctors, have framed to express devotion for the very woman, whose name he thought he was quite safe in using as a safeguard to prevent the worship of her daughter. For, as if to place the matter utterly beyond the regard of the grossest devotee, he closes his sentence with an expression which he evidently conceived to involve the very climax of impossibility. (See Appendix, No. IV.)

But nothing is too bad to be beyond the reach of Satan and his synagogue, nothing is *too* impossible; and, may I not now venture to hope that many of my readers, who have hitherto been in much ill humour with their poor servant, will begin to think that instead of his words being too harsh to express the "harmless prejudices," (as some will have them called,) of the deluded beings who support this un-

paralleled assemblage of blasphemies, that the biting pen of Burke could scarcely find sufficient terms of indignation and contempt, to do justice to the horrors of this offensive creed*.

Now are we to embark in the *honor* and *veneration due* to images of Jesus Christ, the Virgin Mary, and other saints!

"Thou shalt not make to thyself any graven image, or the likeness of any thing that is in Heaven above, or in the earth beneath, or that is in the waters under the earth. Thou shalt not *bow* down to them, nor serve them; for I, the LORD thy GOD, am a jealous GOD." Exod. xx. 4. This command is nothing at all to a Romanist, because he does not bow down before the images which they put up. No, he only *kneels* before them, and makes his prayers to them, that the wood may convey his pious aspirations to the saints which it represents, (who can hear him just as much as the wood to which he prays), to make intercession for him at the mercy seat. But, my friends, this pretence will not serve you. It appears from Psalm xcv. 6. that, kneeling to the LORD GOD, is a synonymous expression for worship, and therefore can be applied properly to none but GOD. Whether, when in that posture you worship him or not, the *posture* is His, and when in it, if you do not pray *to* HIM, you are

* This is to be understood of the last twelve articles, the first twelve not having any thing to do with the last twelve. Indeed they cannot co-exist.

mocking, and therefore committing abomination in His sight.

"Take ye therefore good heed to yourselves, lest ye corrupt yourselves, and make you a graven image, the likeness of male or female, the similitude of any figure. The likeness of any winged fowl that flieth in the air," &c. Deut. iv. 15, 16, &c.

"Take ye heed to yourselves, lest ye forget the covenant of the LORD your GOD, which He made with you, and make you a graven image, or the likeness of any thing which the LORD thy GOD hath forbidden thee. For the LORD thy GOD is A CONSUMING FIRE, a jealous GOD!" Contrary to which, Pope Gregory I., in his epistle to Serenus, bishop of Massila, approves of images in the churches; and calls them "the books of laymen." And he gave the same directions to the monk Austin, (indifferently called Augustine,) who came over to Britain, (not to convert the Saxons, but) to *reduce* them to "Christianity," (as they termed it,) about 597. I give a strong authentication of this fact, in a most interesting extract from the learned Dr. Burgess, (bishop of Salisbury's) important work "On the Origin and Independence of the Ancient British Church."

"Down to the end of the sixth century we hear of the church of Britain only under the general character of a Christian church. But from the mission of Austin the monk, we find her in a new character; we see her not only an apostolical and independent, but also a PROTESTANT CHURCH, distinguished by her rejection of

the Pope's authority, and of all communion with the church of Rome. A remarkable evidence of the sentiments of the British church, recorded in an old chronicle, is preserved in a letter from Bishop Davies to Archbishop Parker, in which we are informed, that when the Britons were conquered by the Saxons, they did not refuse to treat with them amicably, as occasion served, so long as the latter continued pagans;" but "after that, by the means of Austin, the Saxons became Christians in such sort as Austin had taught them; the Bryttayns wold not after that nether eate nor drynke wyth them, because they corrupted, with ymages and idolatrie, the true religion of Christ."

This heresy arose, as some suppose, with the Gnostics, very ancient heretics, who set up various images of Christ and others. Carpocrates and Marcellina, two of this party, first brought this idolatrous heresy to Rome, when Anicetus was pope. Having secretly made images of Jesus and Paul, as well as of the heathen authors, Homer and Pythagoras, they perfumed them with odours, and worshipped them, as both Epiphanius and Augustine relate. The Elibtrine Council, A.D. 310, says, "It is our mind that pictures ought not to be in the church, lest that which is worshipped or adored should be painted on walls."

Origen says, "*It is impossible that any one should know* GOD *and pray to images.*" I told the Romanists, some pages back, that I was assured, spirituality was a non-existent principle in their church in this day. Perhaps they will agree with me, now that I have quoted the opinion of their friend Origen.

Great contentions afterwards arose on this subject in the Christian world. The Greek church unanimously rejected the introduction of images, and have ever continued to keep themselves free from this reproach. The Roman church by degrees approved and required it. The first council at which it was tolerated, was at the second of Nice, held 787; but so far was the doctrine from being general even then, that it was publicly rejected at a general synod held 792; by the general council of Frankfort in 794; and, previously to all these, at a council held in Constance in 752. To such a height, however, has it latterly been carried, that the great Cardinal Bellarmine, archbishop of Capua, 1599, the Colossus of Romish controversy, declares, in tom. iii. disp. 6, of his works, "that images are not only to be worshipped as they are examples, but also *properly* and by *themselves*, so as the *worship* may terminate upon *them!*" But our Irish popish adversaries will say, that *they* do not represent GOD in images, and that it will be very hard to make them suffer all the onus of the superstitious and idolatrous crimes of these their forefathers of infallible pretence. Such remonstrance, my protestant friends, we might be perhaps disposed to admit, as well on many other points as this, did we find them *one* whit changed for the better in any *one* thing: but the reverse is so lamentably the case in all respects, that we may feel well assured, opportunity is all they want to wreak revenge upon poor England for the many indignities which have been put upon "the holy faith," under her protecting arm.

But to the point in consideration. At Fethard,

county of Tipperary, on Trinity Sunday, last year, i. e. 1828, was exhibited to all good Catholics, the real representation of the Most Holy Trinity!!! Christian reader, were you prepared for this? You will say this is impossible. Is it? I was in the chapel myself, and such a "squeeze" of poor besotted devotees I never before had witnessed. The town was thronged with strangers, coming from every side and neighbouring county, all speeding on to see the Trinity. Reader, the blasphemy is not mine, but that of those hellish priests that all our canting liberals delight to call "exemplary and pious Christians." And who did I see in the chapel, towering pre-eminent above the servile crowd, the Trinity and all, the Romish bishop—with his golden mitre *on his head;* although we read, 1 Cor. xi. 4, that every man praying having his head covered, dishonoureth his head. But did *he* care for this? Not he! This beastly exhibition used to be made triennially, by procession through the town, but, nine years back, some *reprobate* Protestant upset the apparatus, or did something very shocking to the "Trinity:" and as he was not instantly blasted by the Divine Wrath for this very atrocious deed, the poor Romanists began to think that the "Trinity" could not have been there after all: and it was even whispered, that the priests were a set of knaves, to set up so impious a pretence. The practice was in consequence discontinued. But this discontinuance of the show caused a vast diminution of income to the custodians of the "Trinity." They forbore two triennial returns, and suffered loss like martyrs, but the third—having got a

triple coincidence of lucky threes—they thought they'd even try the puppet-show once more; and so they did; but learning wisdom in adversity, they'll no more venture to *parade* the show (at least not till they get the 'mancipation), but mean time they have it under what they call their "altar," and there the poor benighted pagans went to worship the immortal Trinity.

Oh, my friends, it is dangerous to speak on such an awful subject, without one's self committing blasphemy. But lay, I pray you, the burden where it properly belongs; and recollect the damning show is theirs, whilst I am doing what I trust is good, in giving here a public notice and exposé of the fact. Let them deny it, if they can and dare. I have done my duty in exposing it; and after this has been tolerably circulated, they will hardly attempt another such affair. I need not enter into further horrible particulars; but what can these deluded beings hope, who will change the glory of the living GOD into images made like to man and birds; who, professing themselves wise, become fools? Rom. i. 22, 23. "For they have changed their glory for that which doth not profit. Be astonished, O ye heavens, at this! and be horribly afraid: be ye very desolate. For my people have committed two evils: they have forsaken ME, the fountain of living waters, and hewed them out cisterns, broken cisterns, that can hold no water!" Jer. ii. 11, 12, 13. So much for saints and images!! Can *now* any person think the dreadful passage in the epistle of the Gentile apostle to his Galatian converts, is not applicable to the deluded men who preach and practise such enormities? Gal. i. 7, 8, 9.

I should think that even their most zealous supporters will, by this time, have mentally yielded the point of apostolicity claimed by the disciples of this arrogant anti-Christ, and by consequence, their catholicity, for they are synonymous terms: and seeing the universal church *can be no other* than the church of GOD, the church of Rome MUST be "the synagogue of Satan." Rev. ii. 9. Therefore is their pretence to this exalted title even less valid than would be a similar claim made by the savages of Otaheite, or Pagans of China. Let us then no more hear Protestant men of GOD give up to Papists the noblest plume upon the Christian's casque. Let every member of the Commons House, who knows the LORD, protest against the spiritual degradation of yielding *that* to Satan, which belongs alone to GOD.

Many will say, "What does it signify? for, after all, there is but little difference between us—we are only fighting for a name." No; if *you* say so, there truly is but little difference between *you both*, because you *both* are Infidels! But if you *be* true Christian men, full well you are assured the difference between a Catholic and Papist is just about as much as that betwixt black and white—as that betwixt heaven and hell! The one is the worship of the one true GOD—the other is mere mockery of Him who made the worlds, and is the very master-piece of Satan!

The bill about to be brought in should therefore be entitled "*Popish* Emancipation;" but this would open the eyes of sleepy Christians far too much—this would be *old honest English*. Though, were I a member of the *honourable* House, I would no more suffer such an impious lie to usher from the doors, without de-

claring my protest, and loudly proclaiming it to *all* my fellow countrymen, than would I stamp myself a perjured liar! I trust the men of GOD will see the matter thus, and not be backward to testify the same in honour of the LORD their GOD! The true intent of the bill, whatever ministers may please to call it, *must* be "CATHOLIC DEGRADATION."

XXII. *I also affirm, that the power of indulgences was left to the Church by Christ, and that the use of them is most wholesome to Christian people.*

Perhaps my readers will be much surprised to hear, that this article, without the figures XXII. preceding it, would contain my sentiments on this most elevating subject; but only in part, because it has not expressed the sense in the same full terms that I feel it to apply. The power of forgiveness of sins, to which the term "indulgence," in its straitest sense, can but apply, is, indeed, our only passport to Heaven (because we can obtain this forgiveness but through faith in Christ). And that this power certainly was left to the church, I hope none will deny, who lay claim in any *true* way to salvation. And we can never feel sufficiently grateful to the Almighty for having given us such a blessed assurance of his merciful long-suffering, in granting us a boon so sweet, so very precious! And what makes the bounteous gift the more exceeding gracious is, that this power of indulgence is within the reach of *every one* of us: the stately lord—the humble footman—the gallant monarch—and the lowly peasant—are equally near the great High Priest, from whom ALONE it comes

—Him, to whom it is but to make request to get a sure response. The fountain is never closed! and here is an invitation: "Ho! every one that thirsteth, come ye to the waters, and he that *hath no money*, come ye, buy and eat: yea, come, buy wine and milk, without money and without price! (There's indulgence for you, wretched priests! Have *you* such lovely words of sweet encouragement as these, with which *you sell* indulgences?) Again, we have such blessed assurance in Holy Writ, that by faith, and faith alone, we are enabled to appropriate to ourselves His righteousness and His salvation; and we have received so many, so very many condescending proofs of *His* faithfulness, who has promised, that longer to doubt His holy and most precious words, would make us infidels indeed!

Having then this perfect faith in *Him*, and ALL His bounteous promises, by *this means* do we *take indulgence* to ourselves out of *His* righteousness, and hug salvation to our souls as closely, and feel it there as full securely, as when, in gratitude, we turn our mind and eyes to Heaven, pouring forth warm thanksgivings, we grasp the precious Word itself, and press it to our bosom. And thus it is we get the PRACTICAL solution of St. Paul's inspired definition of Faith, Heb. xi. 1. *Thus* it is we *feel*, with him, the *substance* of what we hope for; thus do we have evidence of what we see not! And *thus* it is we scorn the tyrant Death, and, though yielding to his power, to which we must all succumb, yet yielding, do we rob him of his victory.

Thus, then, have I fully ratified this article (as if it stood alone), by my small suffrage; but, when we

are forced to place the XXII. before it, we know one other word must be prefixed to "church," and that one word is, "Roman." But then, alas! how changed is the whole sentence! We know it has become so awfully transposed, that straight we turn upon the other tack, oppose the daring Anti-christ that would engross this godly power to herself, and basely rob us of our birthright—and fight her stoutly, even should she drive us into the flames of martyrdom; delighted to obey "the exhortation" of the Apostle Jude, "to earnestly contend for the faith of the common salvation, which once was delivered unto the saints." And this, with GOD's assistance, will we do, even to loss of life!

We need not here go into the long question of indulgences as connected with auricular confession, penances, absolutions, and the saving merits of good works. To these latter Isaiah has given a decided character, and in such terms, that the Pelagians themselves (with whom, alas! our *nominal* church so much abounds) must "bolt" it in a lump, without inspecting what they swallow. Does it not run thus: "We are *all* as an unclean thing, and all our righteousnesses are as *filthy rags:* and we do all fade as a leaf: and our iniquities, like the wind, have taken us away." And *this* is the state in which Christ found *every one* at His coming: it was from this state that the expectation of the Messiah redeemed those who lived before Him; and this is the state of every man that lives upon the earth, unappropriating the merits of Christ to himself as his *entire* stay and redemption. Without this *first* assurance, even another Howard could claim no other

appellation than "filthy rags" for all the products of his fine philanthropy.

But on this true foundation being laid, this Rock immovable, Mat. xvi. 18. *then* it is that man's good works rise like a grateful incense to His bounteous Lord, from whom not one shall fail to have much multiplied reward.

But—beware, my friends; work *not* to claim reward: for truly then, whilst claiming what you never *can* deserve, you lose the precious substance for which you vainly grasp! Your works *if*, after all it be, they come to ought, 'fore GOD—not *one* of them are yours, but His; for, is it not *He* who worketh in us, both to will and to do according to His good pleasure? Philip. ii. 13. Let then every thing you do, proceed from *love* of Him, and think not of yourselves, or by a transition more rapid than will transform our bodies at the last great day, "even the twinkling of an eye," you change the incense which they bear to GOD, into the baneful stench of filthy rags.

The instant we invest good works with merit, that very moment we complete pollution.

Oh! no, my friends: let us put all ideas of merit, far, very far, even from our inmost thoughts: for after we have done *all* things which are commanded, (even supposing that this *were possible)* did not our LORD desire us to say, "we are unprofitable servants: we have done that which it was our duty to do." Luke, xvii. 10. What also says St. Paul, 'Tis "not by works of righteousness which *we* have done, but according to *His mercy*, He saved us; by the washing of regeneration, and renewing of the Holy Ghost."

Let the salvation-workers and merit-claimers of the Church Establishment, (I distinguish between them and the members of the Established Church, which is in spirit truly apostolic, though much it's loaded, grieved am I to say, with heavy wrongs,) refer to the twelfth and thirteenth articles of our Church communion, and when they have well digested *them*, read what has here been written once again.

Well, some will exclaim, "This is a most furious faith, man—I dare say, that he is a sort of fellow that thinks faith will save people without works. You may depend upon it he is, and you may be sure too that he is one of those horrid Calvinists. Oh! rely upon it!" If you mean to make such woeful charges against me, I am ready to admit that your first accusation applies to its very fullest extent, and I rejoice to have an opportunity of testifying, that *I*, for one, "am not ashamed (as many of our false professors are, I grieve to say it,) of the gospel of Christ, because I know that it is the power of GOD unto salvation *to every one that believeth.*" Rom. i. 16. And who will say that it is not? For I will tell that man to his face, be he bishop or archbishop, that he is "a LIAR, and that the truth is not in him!" and I will tell such also, that works have as much to do with our salvation, as water has with making up a fire. Our salvation is through *faith*—WHOLE AND UNDIVIDED—"for by grace, (that is, by God's mercy,) are we saved *through faith;* and that *not of ourselves;* it is the *gift* of GOD: not of *works*, lest any man should boast." Eph. ii. 8. But then, my friends, I will also have you know, that unless a man evidences his faith by his works, even as a good tree is known by the fruit

it produces, then are we justified in saying, that that man's faith is worse than none! That it is not possible for a man to have *true* faith, unless, living conformably to his profession, he makes *it* abundantly manifest, in being zealous of good works. And, that *that* faith, which is not self-evident, not from words but works, will, even like the tree which our Blessed LORD did so miraculously blast, to mark his hatred of such false profession—be withered and cut down by that which is "sharper than any two-edged sword, more quick and powerful;" even the searching spirit of GOD's holy and unchanging word! "that which pierces even to the dividing asunder the soul and spirit—of the joints and marrow; and is a discerner of thoughts and intents of the heart!" Heb. iv. 12.

Such a professor may deceive *himself*, but then, my friends, he *never can* deceive his GOD! and, if at the last dread day (Mat. vii. 22, 23), he shall dare to say, "Lord, in thy name did not I cast out devils; and by the power of thy name did not I remove mountains; and did I not *many* other wonderful works?" "Then will the LORD profess to such, I *never* knew you: depart from me, ye workers of iniquity!" for not every one that saith, LORD, LORD, will enter into His kingdom, but He that *doeth* the will of His Father which is in heaven. As the apostle James says, ii. 17, 18, "Faith, if it have not works, is dead, being alone, yea, a man may say, thou hast faith, and I have works: show me thy faith without thy works, and I will show thee my faith by my works." And in the same spirit St. Paul says, 1 Cor. xiii. 18, That

though he should have abounded in *every good work and gift*, and have such faith as that he should thereby be enabled to remove mountains; still would all these profit him nothing without charity; and ends his exhortation with this remarkable saying, "And now abideth these three, faith, hope, charity: but the greatest of these is charity." And so it is, but not the first. Faith comes first, and, if it be a true faith, then *must* follow hope, and charity. The second is the product of the first, and the third of both. When thus created, they are coexistent, they are indissoluble.

With respect to the other heinous sin with which I am charged, it may suffice to say, that I hold NO captain under whose banners I will condescend to enrol myself, save those of "the great Captain of my salvation;" that I am perfectly "ready to give to every man that asketh me a reason for the hope that is in me," 1 Pet. iii. 15. That I am neither Calvinist, Lutheran, Arminian, nor Pelagian, but simply a devoted, and, as I trust in GOD, an honest member of His Church.

And, oh! how much is it to be deplored, that even now, at this most awful time, when the men of GOD ought to sink all personal considerations and grievances under which they fancy they are suffering for conscience sake, to rally round our ancient and noble edifice, the Church as it is by law established in this (once) Christian kingdom. What is it, my independent Christian brothers, that is so hurtful to your feelings in our church establishment? Think you, ye

have not brother Christians amongst us? Surely you mistake this matter; and I fear you substitute the abuses for the system, and therein very much aggrieve us.

Because the members of our church are lack of spiritual feeling, do you blame the *church?*

Because we have some hollow cisterns on our spiritual bench, do not blame episcopacy.

Because we have some griping shepherds, do not blame the ordinances of the LORD.

"Verily, I say unto you, such *have* their reward."

The real statement of the matter is, that all the institutions of our holy church are quite beyond the feeling of the day. The liturgy breathes spirituality in every line, and because men will *not* pray, do not blame the prayers. The sentiments throughout the whole church service are in doctrine what *you* also hold, why then so prejudiced against us? If you go to try sound fruit, you do not overhaul the shell, but all the scrutiny is spent upon the kernel. Surely you have not well considered these few things, for had you, you never could have thought *us* demi-papists, which many of you have done, and in making advantage of this feeling, you have had your strength. Perhaps the contents of the last few pages may now more fully satisfy you of this; and that, at some time hereafter, we shall have much less dissent. Surely, in perilous times like these, the men of GOD should not be bickering about a gown or surplice. Let us examine the kernel of each other's faith, and if we find that sound, what keeps us that we should not meet as brothers?

But, sure I am that such a time will soon arrive; and if I dread the persecution that close will knit us to each other, and in such bonds of brotherhood, that the question will not be, are you a Calvinist, or you Arminian*, but do you believe in Christ and His salvation, I shall, at least, rejoice in its effect. Let us keep ourselves ready, my friends, for this, for, as sure as this nation admits the accursed of GOD to LEGISLATE for it, that moment THE CURSE OF GOD MUST issue forth from that assembly which rules the land, and blight the very power and nation which now is giving IT strength and life. And then, our country, oh, our poor lost country! which has for centuries, under her GOD, been the pride, the giant of the world, will, MUST dwindle into impotency and ruin, for ever and for ever!

The one black sheep, foul infidelity, rode in last year; the other is only wanting to complete the desolation! And whilst we are chewing the noxious drug that cannot but destroy us, we are impotently dreaming of a long and prosperous life.

Oh, my Christian friends, how fearfully are we now seeing the times fulfilled, and all are running on, whilst few are laying the signs thereof to heart! Rev. xvii. 3. Are we not now upon the eve of seeing the Romish whore about to ride roughshod through the wilderness, where the TRUE CHURCH hath stood so long, e'en from the apostolic age (though with dark intervals of obscurity), Rev. xii. 6, carried by the beast of infidelity into our VERY SANCTUARY? Alas! Alas! we do: and where are the wise that understand? We see the wicked, indeed, do

* 1 Cor. i. 12, 13.

wickedly: and none of them *will* understand: but, oh, alas, how few, how very few the wise! Dan. xii. 10.

We have now little more left to say about indulgences. We have shown, that absolution of our sins we are as much empowered to pronounce upon ourselves as any other that can pronounce it for us; and, indeed, so much the more, that if I could not satisfy myself of reconciliation with my GOD, my much-beloved Saviour, I should be ill at ease under the absolution given by any churchman living.

But "Romish" indulgences take a prospective field, and well it is known there was a time at Rome that indulgences could be procured for sins anticipated. As now may be the case in Ireland, when some "bon catholique" vows "bloody vengeance" against your humble servant, straightway he'll get a pious absolution from Father Doyle, the Romish bishop I. K. L. to do GOD service, by sending me before my time to Him. But even so, I heed them not. My life is neither mine, nor his, nor any man's. The hours of all are marked! Let us, therefore, ever pray, that we may all be watching: that our houses may be garnished and swept, and all things put away; so that, when the Lord cometh, we may have nought else to do but straightway follow Him!

The next point is, how are indulgences obtained? Sometimes for services performed, or *to be* performed. We read the following, extracted from the fourth Council of Lateran, which decreed "that Catholics who should take up the cross, gird up their loins, and be active in exterminating heretics, should enjoy the

same privileges and "indulgences with persons going to the relief of the holy land;" of which privileges this was one: "a full remission of all their sins if they died in the cause." Sometimes an indulgence was given to *make* a man tell lies. Pope Martin V., writing to Alexander, Duke of Lithuania, has these express words: "Be assured thou sinnest mortally if thou keep thy faith with heretics." (Apud Cochlæum Hist. Hussit. lib. v.). And the Council of Constance has determined, that "no faith is to be kept with heretics." If, then, the lie be told, in obedience to the injunctions of the Holy See, the indulgence for the sin must be implied. But the most usual method of dispensing indulgences is by selling them for money. Oh! for money! And do indulgences remit sin or punishment? Yes. Then they give grace? Certainly, for remission of sins is by the grace of GOD. *Ergo*, indulgences, which convey the grace of GOD, are to be had for money. What says St. Peter, Acts viii. 18. 19. 20. 21. 22. "And when Simon (the sorcerer) saw that through laying on of the apostles' hands the Holy Ghost was given, he offered them money, saying, Give me also this power, that on whomsoever I lay hands he may receive the Holy Ghost. But Peter said unto him, Thy money perish with thee, because thou hast thought that the gift of GOD may be purchased with money. Thou hast neither part nor lot in this matter; for thy heart is not right in the sight of GOD. Repent, therefore, of this thy wickedness, and pray GOD, if PERHAPS the thought of thy heart may be forgiven thee!"

Oh! wretched monks, pray then whilst an hour is

spared you, that ye may try the long suffering mercy of the Almighty. True, you have sinned most awfully; yet if St. Peter says "*perhaps*:" in such case far be it from me to say that you may not meet mercy. Your sin is heinous. GOD is all-merciful. Beware then how you tamper with Satan too long.

Quere, Does not the doctrine of Romish Indulgences contain the true definition of the word "Simony?" The derivation of this word we owe to Simon the Sorcerer, who was so powerfully reprobated by St. Peter in the passage here quoted.

And yet they have the audacity to claim St. Peter as their example, and to palm this sin against the Holy Ghost, which he himself so awfully denounced, upon his name and character.

So much for the Apostolicity of the "Sovereign Pontiff" and *his* Catholic church.

The observations on this article must not be concluded without pointing out to Christians, that however useful the doctrine of indulgence, Christ's indulgence for sins repented—amongst the Irish papists, the effects of priest indulgence is the total demoralization of the peasantry. In England, crime, producing at times the pangs of conscience, leads to the apprehension of offenders, and acts as a check to villany. In Ireland this is of no public benefit whatever. If a man commit a murder, he makes the "Holy Father" his confidant, and he, good easy soul, gives him consolatory absolution for a consideration! The murdering ruffian's conscience is quite eased, and off he goes from these encouragers of crime, as quietly and coolly as one might

take a walk upon a summer's evening. And shall such religion as this be allowed to send lords spiritual to a nominal Christian Parliament? Truly shall we be degraded in the eyes of GOD, when once again old Rome shall bring into our House of Lords her Holy Candles, Host, and Incense. I repeat it, when these commissioners of sin, arch-enemies and traitors against the Most High GOD, shall once more gain the High Place in this country, our doom is fixed for ever!!

XXIII. *I do acknowledge the Holy Catholic and Apostolic Roman Church to be mother and mistress of all Churches.*

It has been before remarked, more than once, that the only title by which any church can lay claim to Catholicity and apostolicity, must be its holding firmly all the Apostolic doctrines. It has in this book been shown, that in every one step they have exceeded the Apostolic Faith, they have sunk deeper and deeper into perdition, so that they have at last lost *every shadow* of claim to being members of the Church of GOD. There *was* once an Apostolic Church in Rome, but that was fourteen hundred years ago. We find that the British church in the 6th century* protested against the *then* Heretical Church of Rome. According to the before-mentioned luminous Mr. Sidney Smith, the doubting prebendary of Bristol, "time improves all things," (he was speaking of religion, and means his own apostacy, as I suppose, to show how much "it" had improved upon the creed and practice of the Apostles.) However,

* Page 148.

we have proved that all that Mr. Smith says is *not* Gospel; and as time has evidenced in his case, its destructive influence in matters of religion, so have we of it proof more conspicuous and awful in the case of this once apostolic church.

In taking a short review of the falling away of this once Christian church, of which the members must be so much improved, according to Mr. Smith, we observe, that, in the fourth century, upwards of two hundred years after the death of St. John, who lived to the advanced age of one hundred, the invocation of saints was introduced, as also prayers and worship to the Virgin Mary.

In the fifth, auricular confession was added to the Apostolic Church, by Pope Leo the Great, A.D. 450, and was made a "*divine*" law by Innocent III., A. D. 1215, fourth Lateran Council.

In the sixth, the supremacy of the Pope was founded; the religious use and veneration of holy crosses was invented; the setting of decrees of councils on a level with the word of GOD, with the right of interpreting Scripture, was assumed; and the celibacy of the clergy was attempted. The theatrical genius of Gregory the Great was much displayed, also, in this age by the invention of the mass. Some time, however, elapsed before his canon was generally used by all the Latin churches.

In the 7th, purgatory, which had eluded the prophetic vision of all the apostles, Pope Gregory declared was visible to him, though it was not dressed up in its present habitable form till some centuries after.

Images were established as proper aids to "*spiritual*" devotion in the eighth century, at the second Council of Nice.

Solitary masses and prayers for the dead were started in the eighth century, but Charlemagne opposed *this* false and wicked pretence. It was also opposed by a Synod, assembled at Mentz. In the tenth century, however, Satan tried this project once again, and succeeded *à merveille*. "Sacrifice" in the mass, an invention of the ninth century.

Eleventh century: Celibacy of clergy decreed by Council at Rome 1074.—(See p. 20. 1 Tim. iv. 1 . . 4.)

Tradition now made superior to Scripture.

Twelfth century: The traffic of indulgences was begun, and works of supererogation, to prop up the doctrine of indulgences were added.

N.B. Works of supererogation mean, that when, by your own unassisted efforts, you have "worked out" your own salvation, all that you do, over and above, go to the credit of the general account of Rome and Company, who forthwith lay them by in the spiritual treasury of the Holy See. From which all good Catholics, who are very bad men *, may, as occasion requires, supply their own deficiencies of truth, honour, virtue and religion, out of the over-and-aboves of the holy saints of this most holy church; *ex. gr.* the Seraphic Father Francesco. I consider him a good case to cite, because it has been shown, on authority no less than that of the

* This may appear paradoxical, but it is perfectly possible; because it is a general and indisputable principle, that the better the Papist, the worse the man.

infallible church, which claims the blessed Lord as its guardian to the end of the world, that this most Seraphic Father did much more than his holy Lord *. And so he doubtless did, if the Bishop of Rome be an apostle; for Christ Jesus our Lord only saved the righteous, with sinners who would be converted; but Father Francesco, of Seraphic fame, inasmuch as he did much more than our Lord, has opened the way to Heaven to every Romish infidel who pays his money for salvation.

And never let it be forgotten, that, to this seraphic Mr. Francesco, the poor deluded Romanists are, by the Popish Primate of Ireland, directed nightly to offer up their supplications, that he may transmit them, from *where he is*, to the throne of grace (? a work of supererogation, methinks); and, in the same breath, his old antagonist, St. Dominic, is likewise implored to be propitious:—doubtless, too, a gentle aspiration not to forsake his holy inquisition is piously breathed forth unconsciously.—(See Appendix, No. IV.)

In the 13th century, transubstantiation figured forth triumphantly, having overcome four centuries of opposition, whilst, in the fifteenth, the priests thinking that, in body, blood, bones, soul, and divinity of the blessed Lord, in transubstantiation, the people had so much more than enough (in having been taught how to gorge their God!), they could not feel annoyance at having taken from them that cup, which was the Lord's institution. Thus did they take away the entire sacrament of the blessed Lord, and substitute therefore a hellish and disgusting mockery. Here Satan, one

* See page 140.

should think, was thy work complete! But still, he thought, he'd add a little more, as if to make them burst from overeating. Accordingly, Suarez, the Jesuit, asserted, in 1480, the power of priests to do that which alone belongs to GOD, even to "forgive" sin!

Thus, then, in fifteen centuries, or rather in ten, did this Antichrist pull Heaven to the ground, and then erect herself; declaring, that at Rome were kept the keys of Heaven, Hell, and Purgatory!

If any person, in his sober senses, will swear to me that all these things are apostolic ordinances, what shall I say to him? If courtesy prevents me saying, "Sir, you lie!" the man is, nevertheless, "A LIAR!" But if a man swear to a lie, and straight proclaim it, what does he then become? "A PERJURED LIAR!" So is every Romish priest, who, knowing what he swears, makes oath that *this, this* Romish church is apostolic, and consequently Catholic; and I pray, once more, that any Protestant into whose hands this book may fall, and who affects the least respect for GOD and his true worship, will never more disgrace the term of "Catholic," by giving it to Papists. This latter is the only name to which they have any right; but they are ashamed of it. (No wonder!) Then let them change it. If they will hold the Pope as their PAPA, why should they spurn the name which stamps them his?

We next are told that she is the mother of all churches.

It is customary for mothers to be born before their children; but in the church of Rome there are two very striking and conclusive points which prove the

contrary may be the case; so that all things are possible with this omnipotent church. You have already been informed, from the Polonese missal, fol., p. 237, that the Virgin Mary was Mother of the Holy Trinity. But GOD was from the beginning; therefore, unless they can make out that the Virgin Mary was before the beginning (and they will hardly insist upon that, though Satan never fails them at a pinch), the mother must have been born after her offspring!

The next case we have before us. We find, that the church at Jerusalem was in existence from the day of the Lord's crucifixion; and even before, if sending out deacons and disciples be any proof of the existence of a church, besides enjoying the actual presence of its head. But, when, after His death, the disciples met together and prayed, if any congregation of private Christians form a church in the sight of GOD, may it not be, at the very least, presumed, that, when the apostles and disciples, living witnesses of the LORD'S life, death, and resurrection, met together, they formed a church, almost as good, it may be, as that of Rome. Besides, we find, in our old friend the Douay Bible, the heading of the 4th chapter of Acts stands thus: "Peter and John are apprehended. Their constancy. The church is increased." Quere. What church? The church at Jerusalem. This was the year 33, in which our blessed LORD suffered. As time sufficient had scarcely elapsed to convey the intelligence of the Lord's death to Rome (nor did we hear of any Romish converts who could have conveyed thither the faith at this early period), it may puzzle them to prove there

was a church already established there. The first we hear of a church being at Rome is in the year 58, when St. Paul wrote his epistle to the Romans. They must, however, have been in a very advanced state of Christianity at that time to have been able to understand, perhaps, I ought rather to say, *admit*, the home truths therein contained, so repugnant as they are to man's pride and obstinacy; and yet, notwithstanding this, we learn the extraordinary fact, that, when St. Paul went to Rome in the year 62, certain brethren came to meet them as far as Apii Forum, and his Jew countrymen desired to hear of him something about "this sect," for all that they then seemed to know about it was, that it was "every where spoken against." This is strong presumptive evidence that St. Peter had not, up to this time, established a church there, upon which assumption our Romanists insist so much. But more of this anon. Of this one fact, we may, however, be very positive, that, if any church could claim the title of mother of all churches, it would be that of Jerusalem.

What is the meaning, then, of all this arrogance, presumption, and falsehood? The next word to "mother" explains it. Wherein is set forth another brazen and antichristian lie, declaring that she is the *mistress* of all churches. The churches of Constantinople and Greece always kept themselves free from her thraldom; the church in Britain never sat easy under her accursed yoke; and every now and then the sturdy islanders gave her such blows as made the wallowing old harlot of Rome to rub her sides with

pain and rage. But when at last she found a kindred soul in amiable and gentle Mary (commonly called bloody Mary), she only wreaked a *little* diabolical revenge, laying the land deluged with its own free noble blood! But in the mountain range in Piedmont, *there* always has existed a little apostolic community, which spite of suffering, murder, rape, and pillage, from this Christian meek and lowly apostolic church (!) rode the rough waves triumphant, despite of pope, the seraph Francis, or the holy inquisition founder, St. Dominic, to whom the Irish papists are desired to pray *every night* by the Romish primate of Ireland.

[I have mentioned this three times before; but, as *we* are crammed, like turkeys, with impudent and daring lies, by men who are called, in common parlance, "noble lords and honorable men," I think it well, continually to recur to this gentle fact, that the inquisition founder, and crusader against our poor Protestant brethren, the Waldenses, is the saint who is placed alongside seraphic Father Francis, and is *nightly* prayed to, by our Romish brethren, to make "*intercession*" for them.]

This brilliant little apostolic speck, the admiration of the Christian world, whilst, I grieve to say, it has been shamefully unsupported, ever did hold out against the encroachments and ambition of the hateful beast. And even now, though dwindled truly, through its sad adversity, speaks volumes of reproach to this once Christian country, by having proved how nobly it could suffer for the blessed religion of its GOD; of which it may be almost literally said, its members "were stoned

sawn asunder, tempted, slain by the sword, driven from their homes, destitute, afflicted, tormented, starving, (of whom this world was not worthy,) and wandered in deserts, and mountains, and in dens and caves of the earth; not accepting (popish) deliverance, but fighting for their GOD, that they might obtain a better resurrection *!" Heb. xi. 35—8.

Thus, then, this vain assumption of universal rule is false and puerile, and does but serve to make the holders more and more contemptible: and still the more especially, when the apparent weakness of their adversaries is considered. But the LORD was on *their* side, and therefore *did* they stand; the LORD was on their side, and therefore have they stood the battle front, even to this very hour! Well, indeed, had they reason, gratefully and victoriously, to sing the song of David. "If the Lord had not been on our side, when men rose up against us, then had they swallowed us up quick, when their wrath was kindled against us." Ps. cxvii.

Oh! that we could, and would, exclaim with them, as they conclude the psalm of thanksgiving, "*Our* help is in the name of the Lord, who made heaven and earth."

But be of good cheer, my Christian friends, though the enemy compass us in on every side—though we are surrounded by infidelity, popery, and indifferentism†; though this accumulated force gain possession

* Jones's History of the Waldenses is earnestly recommended to all Protestants, at this very awful crisis.

† Maunsell's Letter to the Rev. Sydney Smith.

of the sanctuary, still will *we* not fear, for ourselves, or His Church, because we know that they who trust in the LORD shall stand firm as mount Zion, which cannot be removed, but standeth for ever! But for our country—Oh, let your prayers unceasingly ascend to the throne of mercy, that the LORD may even yet spare our beauteous and (Oh! once) Christian land!

But why is this presumptuous claim set up? that Satan may rule in spirit all the kingdoms of the earth —that all the world may be tributary to his representative! Thus establishing herself in this expression —a very positive antichrist! because we hear that "Christ is the head of the church:" "for which," we also learn, "He gave himself, that He might sanctify and cleanse it with the washing of water by the word, that He might present it to himself a glorious Church, not having spot, or wrinkle, or any such thing: but that it should be holy and without blemish." Eph. v. 23. 27. Col. i. 18. 23. From which passage we learn two things—that Christ is the head of the church on earth, consequently any person or body claiming headship of the apostolic church MUST be anti-Christ! and next—that if only that church be Christ's, "which is pure, not having spot, or wrinkle, or any such thing," it will not require a man to have sight so sharp as to see through a millstone, to discern that, as clearly as GOD ever spake, He has declared that the Romish church is not *His* church. But it is a church—*they swear* it is a church: and in these liberal lying times, it is uncharitable not to believe a man if he swears to you he thinks that white is black. Then if it *be* a

church, and as we know from absence of the above marks (which *must* indicate the church of Christ), that *it* is not the church of GOD—then must it be the church of that other power, which warreth continually against the Spirit of GOD, even that of the destructive fiend of hell! THE VERY SYNAGOGUE OF SATAN!

And will Britons—Christians—a Christian government—allow the foul fiend, Satan, to send representatives to the house of decrees of this Christian people? These are very harsh sounding words: but they are true words! and I defy any logician or jesuit to disprove them. What then must we say? that every man in Lords or Commons who votes for the admission of this hellish power in our Commons' House, must be an infidel! Yes; I repeat, he cannot be other than an infidel! I care not *who* he is; be he primate, bishop, lord, or commoner, whoever votes for Romanists to enter the legislative body of a Christian land *must be* an infidel!! Has not the LORD declared, that "every plant which His heavenly Father hath not planted shall be rooted out?!" Will any man, except a papist, swear that GOD has planted popery? And will not GOD root it out? Of that, amongst believers, can exist no doubt. What do we see then? Why that this power, which is foredoomed of GOD to fall, we now are on the point of lifting up, in impious defiance to the LIVING GOD!!

And oh! my friends, as sure as IT be placed along with us, our ruin is determined. IT *must* come down; and *all* who thus identify themselves with it will tumble headlong in the same destruction. Divest

your minds, my friends, of worldly views if you can, even but for a moment; and in your solitary closet think of GOD! Think of Him, who doomed outrooting to the mighty Babylon, to Tyre, to Sidon, the powerful Egypt, Ethiopia, the giant Nineveh, and last of all unto his own Jerusalem! The LORD said it, and did He not surely do it? (Append. No. IX.) He did; He did, my friends; and think you now that He has grown less mighty than of old? Recollect, I say, in whose dread sight ye stand: but *think* of Him and tremble! And give up popularity, that odious hellish drug, with which fell Satan baits his hook, to snare men's souls for hell. Think, my friends, where a few short years must place us all, and then think what ye will have to say to GOD, for giving strength unto His enemy! I tell you, think of these dread things and tremble—and fear with holy awe to run your head against the adamantine rock of Christ, the living GOD!

Can ye believe St. Paul, and still not think that this fell church is "cursed?" Impossible! impossible!! Nay, heed not me, but read it for yourselves! Gal. i. 7, 8, 9. Read the awful repetition of the word "accursed," and will ye tell me then ye think *this* church is innocent? And can ye have so mean a thought of GOD'S DREAD CURSE, that IT is to be touched without its blighting you? I call upon you, by that blessed book on which you take your oaths, to TREMBLE on the day you prove that you don't believe it! You stand not now before your fellow-men! No—but before your GOD!

And beware—oh! beware, how ye suffer sophistic eloquence to enslave your judgments, and to throw a deceptive glare of right over what is fundamentally wrong.

Never lose sight of that miserable lapse of our glory which this nation, in that wretched Portuguese affair, did suffer.

Never forget how one brave man* alone stood forward to testify for truth, and how the noble commoners did almost jeer him. And recollect also that had the question, in three months time, been tried again, how many of you would have voted against it! It is not then without reason that you are warned against the perilous eloquence of those, who strive to make the bad appear the good; of many who would sap the very hopes of heaven's favour out of the vitals of our Christian kingdom.

I have thus far only spoken to my (nominally) religious opponents, men who fancy they hold the fear of God before their eyes. I am not going to take up the political dispute. No, I leave that to men who condescend to depart the high vantage ground of fighting on God's holy mountain, and think in throwing His assistance on one side, that they, in human strength and wisdom, are able to contend with Satan. But, my political Christian friends, be warned in time, and, spurning it, leave this dirty grovelling field of mire, for

* Mr. Bankes. Mr. Hume also voted against it, but his was an *i. e. d.* of the case.

those who trust upon themselves, and not in GOD. Besides, if you go to meet them there, it will be under overpowering disadvantages. You have learned a respect for GOD's sword and holy law, which, at all events, makes *you* dread to tell a lie. The infidel, whose sire is Satan, cannot but lie, because he, "Satan, is the father of lies." Whenever, therefore, "a fact" is wanting to controvert any convincing principle, straightway it is ready coined, and then brought forth with all the speciousness of simple truth. Par example. The popish priests in Ireland have been declared to be, (and that with certain vehemence) "amiable and pious men" of GOD! It is a LIE! Lord Plunket—a damning and a most accursed lie! as I can testify on oath, before my GOD and Maker, by facts in hundreds. I need not mention other false assumptions, this one may be as good as twenty; but if a thousand proofs were wanting, testified on oath, that what I have declared is true, straight should they be produced from every parish in that wretched land called "Ireland." But as these creatures do insist to haul in politics, head and shoulders, into their religious creed, I e'en must say a word upon their stout advancement.

And I do promise *and* swear true obedience to the Bishop of Rome, *the successor of St. Peter, prince of the apostles, and the vicar of Jesus Christ on earth.*

This is indeed a pill for all our Catholic members, (as they are falsely called:) and I ask if any one, and all of them, whose moral digestion is less than that of

the Bishop of Rome himself, if they are going to commit themselves, so much as to bring their individual cases within the statute of lunacy, by allowing men to enter our legislative house, who promise, vow, and swear true obedience to a foreign ecclesiastical prince, the sovereign pontiff of Rome. They promise and swear!! Can loyalty go farther than this? And are these the people that we want to let in to serve King George of England? and with such papal acts as the following, still unrepealed?

"Be it known to all who are under the dominion of heretics, that they are set free from every tie of fidelity and duty to them: all oaths and solemn agreements to the contrary notwithstanding." See decret. Greg. IX. pope, lib. v. tit. 7. And Simanca teaches the same thing, even confirmed by an oath: "this" (says this Christian teacher) "is often said by us, but it is necessary incessantly to repeat it." Institut. Catho. ch. 40. Gregory VII. says, "We, following the statutes of our predecessors, do, by our *apostolic authority, absolve* all those from the oath of fidelity, who are bound to excommunicated persons," (i. e. all protesters against the universal power of this antichrist.) These things were confirmed at the council of Trent, which the reader is requested to keep in view for an instant, because the next article treats of this *most holy synod* of Trent, and about which, all pious Catholics "swear that they believe, and will maintain every one of its provisions, 'whole and entire,' with God's assistance, to the end of their lives:" and then they say, "Amen!"

Now after this, " my Catholic friends," you surely will not be so besotted as to say, they will be safe companions on the legislative bench. It must be recollected, that this creed was formed by an assembly of monks, which was convened at Trent in the year 1545, at least that the creed was extracted from the minutes and provisions of the council, by Pope Pius IV. It therefore breathes not only his sentiments, but those of the clergy of the day, as well as the profession generally, laymen, &c. And we are fully authorised to say, in the teeth of all other unfounded assertions to the contrary, that it contains the entire feelings of the priests in Ireland, and the papists generally of *this* day. For I have in my possession at this moment, a Romish Irish tract, called (as the title-page sets forth), " The Grounds of Catholic Doctrine, contained in the profession of Faith published by Pope Pius IV., and now in use for the reception of converts into the Church. By way of ' question and answer.' The *twelfth* edition." Dublin, 1824.

This wretched thing not only justifies all these damnatory articles from XIII. to XXIV., but actually professes to give Scripture proofs to establish their terrible iniquity. Does not this one fact speak more than a thousand volumes. Here, up to the year 1826, this disloyal heretical tract had been disseminated, in twelve editions, throughout that wretched, ruined, pope-ridden country, Ireland; and yet are people wondering why they, the Papists, never will be quiet! Think you that if, reposing in your bed, some one should thrust in under you a firebrand, it would not

make you move and smart, and that you could in pain and writhing find your ease again. No, my good friends, we have too long hugged the viper to our breasts; and whilst we are wondering at the pain we suffer, we pat it on its nasty head, and say, "Oh, poor thing, it's changed! I am sure it did not mean to do me any harm. Vipers, it is true, used to be vipers; but time has changed them into something else." No, my friends, emancipation or no emancipation, Ireland will be for ever what it is, as long as the curse of GOD stalks up and down the land, holding the sway in proud defiance.

No more, then, if you please, of serving the Royal George, as long as *true* obedience to the bishop of Rome disgraces their tracts and prayer-books. (See "Manna of the Soul." Sweet manna for the soul, truly!)

Recollect, "Catholic" legislators, that you cannot say *this* is taken out of an old almanack; this is not like the accounts of *many hundred thousand* Protestants burned alive, killed by sword, pikes, fire, and drowning, during the space of eight hundred years;—no, my friends, this is no old almanack account; but promulged through Ireland, at this very moment, in Romish tracts and Romish prayer books.

Here it is that they *promise and swear* true obedience to the bishop of Rome! Ye cannot longer say that ye are ignorant of this one fact, that every Papist and popish convert swears and vows true obedience to the bishop of Rome! But by some it will be urged, "Oh, that obedience that they swear to there is merely 'spiritual,' and that has nothing to do with temporal

obedience to the native prince." Truly not, I grant it; but this I know, that if my royal master ordered me to do that which was contrary to the unerring law of GOD (though, be he who he may, the King has not a more devoted and loyal servant in his kingdom than he who now addresses you), I would as soon think of obeying him, as if he ordered me to cut my throat. But if, by certain revelation from Almighty GOD, I knew it was right to walk into the ocean, thither would I move at once. And so it is with our poor Romish brethren; and this is the only point in which they are consistent with their creed. They fancy that the bishop of Rome is sovereign pontiff of their fates; that he can bind in hell, and loose the soul from thence to heaven. No matter how absurd we know this faith to be, *such* is *their* faith. Such, I repeat it, *is* their faith!

Think you then, that under such belief, the king's command would have attention? Think you, when at an election a priest could move three hundred voters to leave their promise and their long supporting friend by holding up a cross, and daring them in these words, "will you desert your GOD?"—think you, I say, King George's proclamation would stand against such spiritual arguments as these?! O! no, my friends, it is impossible to think it! Or, if you do think it, you know not what spirituality means. If you think a man believing his GOD to speak to Him, through his priest, could *dare* deny the summons, it only shows that you yourself do NOT know GOD, and therefore are, what I before alleged, an infidel!! And here my politics end: and of which I should not have at all

made mention, but that they themselves in this most daring article make such vast and arrogant pretension.

Our business now is merely to disprove these brave assertions from the book of GOD.

In the first place no Christian can swear true allegiance to any bishop, but to Him "who his own self bare our sins in his own body on the tree, that we, being dead to sin, should live unto righteousness: by whose stripes we are healed. For we were once as sheep going astray, but now are we returned unto the shepherd and bishop of our souls. 2 Pet. ii. 24, 25. My Romish friends, well will it be for you when you throw off old Rome, and cling alone to our universal bishop!

This woman Rome does claim to be your mother, and says she gets the title from St. Peter, and, marvellous to relate, she claims the right from him to *feed* you, because the LORD said thrice to him, "Feed my lambs and sheep."

Now have ye all been able to judge in what sort she feeds you. Ye have seen the spiritual food she doles forth with such a noble hand. Ye have seen *how* that she feeds "the flock that is among you" with spiritual food (!) "taking the oversight thereof *not by constraint*, but willingly; *not for filthy lucre*, but of a ready mind. *Neither as being a lord over* GOD'S *heritage*, but being an ensample to the flock"—"*for* GOD *resisteth the proud*, and giveth grace to the humble." Think you that were the bold St. Peter living now, he could, in more express and pointed terms, reprehend the vile usurper who claims authority from his august name?

"Successor of St. Peter, prince of the apostles" (!) The only proof the Romanists have to offer of St. Peter's having ever been at Rome is in ch. v. of his 1st general epistle, 13th verse, which runs thus: "The church that is at Babylon, elected together with you, saluteth you." Now, in taking what they require from this verse, they let us into a thing or two more than they wish themselves. Babylon was a ruin at the time that this epistle was written, and the *Douay Bible* says the word is "figuratively used for Rome." Why did St. Peter give Rome a name which had been so many years an offence to God and man (to the Jews). Was it not in a prophetic spirit of reprobation? And if we wanted this further proof, does it not identify Rome with the Babylon of St. John in the Revelation? The seven hilled city upon which the woman sitteth? Rev. xvii. 9. Her who has surfeited herself even to drunkenness "with the blood of the saints and the martyrs of Jesus: with whom the kings of the earth have committed fornication (the whoredom of idolatry), and the inhabitants of the earth have been made drunk with the wine of the same fornication!" and upon whose forehead is this name written, Mystery, Babylon the Great, "the mother of harlots and abominations of the earth?" It is related that on the pope's tiara, or triple crown, the word "mystery" appears three times, but with a very different intention doubtless to that conveyed by the vision seer.

The other point we learn is, that there was another church "elected together," with that at Babylon.

Had this brother or sister church no children, that all the progeny should belong to Babylon? Whether or no, the lady Babylon could not very well have been the mother of the church, which was elected at the same time with her. How then can she be mother of all churches, we ask again? She claims to be the successor of St. Peter, which cannot be proved, for they themselves are not agreed as to who succeeded St. Peter, or as to him who followed *his* successor, as bishops of Rome. But if it could be proved, it would make no more for her, than it did for Caiaphas the high priest being the successor of Moses. Did *that* make *him* an inspired prophet? But the reason they wish to establish this point is, to insist upon dominion, in right of the prince of the apostles. How they prove the royalty of St. Peter, we shall see just now.

In the mean time, we will take our own view of the claim.

Do we not read in the 15th chapter of Acts, that at the council of Jerusalem, St. James gave the decision, and in *his words* did the order go forth to all the churches. For upon which sentence being given, we are told, that it pleased the apostles and elders, with "*the whole church*," to send certain men of their own company to Antioch, with Paul and Barnabas, Judas Barsabas and Silas, chief men among the brethren.

St. Paul says of himself, 2 Cor. xii. 11, that *he* was "in *nothing behind* the *very chiefest* apostles." And in Gal. ii. 11. he "withstood St. Peter to the face, because he was to be blamed." The apostles who were at Jerusalem, appointed Peter to go to Samaria, which

they could not have done, had he been their superior, Acts viii. 14, and, at his return from Cæsarea, the apostles and brethren contended with him on occasion of the church being opened to the Gentiles. Surely, also, St. Peter would make no claim of precedence over the other apostles, when his own LORD, to show the insignificance of earthly greatness, said to the disciples, after he had reproved them for striving about pre-eminence, "Whether is greater—he that sitteth at meat, or he that serveth? is not he that sitteth at meat? but I am among you as he that serveth!"

How different is this from the arrogant bishop of Rome and his audacious priests! The meek and holy Jesus, the servant of His disciples—the impious bishop of Rome, the would-be lord of the universe! and then, not satisfied with the brave assumption alone, but actually traduces the noble Peter, by palming upon him the usurpations he has made. I have, I hope, made it evident, that the independent Peter has been foully traduced, in having this claim to superiority thrust upon him, as if he had himself made it, which they scruple not to affirm: had he ever done so, he would, *de facto*, have un-apostolized himself, therefore do we hold the assertion to be false and impious!

The first reason they give why St. Peter must have been "prince of the apostles" (which term involves "supremacy,") is, because the LORD said unto him, Matt. xvi. 18. "Thou art Peter, and upon this rock will I build my church." What was the rock? This—the confession which Peter had made in the 16th verse, "Thou art Christ, the Son of the living GOD." This

is the rock upon which every man must build his church, his own private church—"and other foundation can no man lay than is laid, which is Jesus Christ." 1 Cor. iii. 11. Upon which foundation, then, think you, was the church to be built? Upon Peter or upon Christ? for there could not be two foundations. And, if there were (which is impossible), I should certainly prefer to build my edifice upon Christ, the rock of ages, which was from everlasting, and ever shall be, world without end. Amen.

They say, that, when the LORD invested Peter with the keys of the kingdom of heaven, He made him paramount; for the LORD told him, that "whatsoever he bound on earth should be bound in heaven, and whatsoever he loosed on earth should be loosed in heaven;" and that, as the Pope is his descendant, *he* (the Pope) has the same power. But the last chapter of St. Mark shows us that this power was also given to the other disciples, and not only to the disciples, but to all other inspired followers; because healing the sick was always supposed to follow a previous state of faith and grace. But this makes nothing for the Bishop of Rome, except another proof of his claim to be an antichrist, in the spurious attempt to lord it over GOD'S heritage. *Has* he the power of healing the sick? When we see this—when we see him open the eyes of the blind, then, indeed, we may be brought to consider about the keys of heaven, and chains of hell, of which he holds so powerful a grasp.

"The vicar of Jesus Christ upon earth." This is the last of the blasphemous titles of this antichristian

monster; and I think we must, to do her every justice, declare she here has reached the climax of presumption. However impious the assumption of this title may sound in our heretical ears, the time was, that the sovereign pontiff was considered, in being content with this humble title, "the very mirror of modesty." Some having thought that, instead of the Pope being called the vicar of Jesus Christ, that the sentence should be transposed, and that the LORD should be termed the Vicar of the Pope! And there was more reason for this than many of my readers will at first view perceive, when they come to be informed that it was the style of the doctors and commentators of the Romish church continually to address him as "Our Lord God the Pope." (¡¡¡) From this, however, they rather descended, when they came to dispute in the schools, "Whether he did not participate both natures with Christ." And then, again, they rose him up by making it a question, "Whether he was not more merciful than Christ, inasmuch as he delivered souls from the pains of purgatory, whereas they did not read that this had been ever done by our Saviour!" (Southey's Book of the Church, vol. i. p. 320, which book is much recommended at this critical juncture.) The Romish writer Gilbert Genebrard, a Benedictine monk, speaking of the ninth and tenth centuries, says, "The Roman Popes were rather apostatical than apostolical." Baronius also says, "Monsters were thrust into the papacy, and that at Rome; the most powerful and sordid prostitutes did rule, at whose will the sees were changed and bishops made."

Where were the vicars of Jesus Christ at *this* time?

XXIV. *I do undoubtedly receive and profess all other things which have been declared, defined, and delivered by the sacred canons and œcumenical (universal) councils, and especially by the holy synod of Trent: and all things contrary thereunto, and all heresies, condemned, rejected, and anathematized by the Church, I do likewise condemn, reject, and anathematize.*

This is a noble clause, and a very sweeping one withal, and most undoubtedly implies, a faith, beyond compare, unlimited. But it is doubted much, my Romish friends, whether this sort beareth affinity to "saving faith!" *This* faith of yours may certainly remove mountains, for in your amazing gullibility, you continually swallow them; but, after all, that will do you no good, for it is not by removing mountains, even in a laudable way, 1 Cor. xiii. 4, that we shall gain access to the kingdom of heaven; BUT by doing the perfect law of Christ, which, of course, implies, in the first place, unlimited faith in HIM, but not in the synod of Trent. The scope of this article will, I think, be fully given in the following anecdote, which is related of Cardinal Bellarmine. At the time he gave up the archbishopric of Capua, he went to manage the affairs of the Court of Rome, and resided there till his death. Walking in the streets, one day, with a foreign prelate, proud of the city and all things pertaining to his jurisdiction, the conversation turned on the theological knowledge of the lower classes. "Oh," said Bellarmine, "I'll give you an instance how well our citizens know their profession. Here, my man," he exclaimed,

addressing a porter who was passing at the time, "tell me what you believe in respecting your salvation." "Your Eminence," replied the man, "knows, I believe, in what the Church believes." "To be sure you do," rejoined the Cardinal; "but, I dare say, you can tell me what the Church believes?" "Oh, yes, your Eminence, I can—for the Church believes what I believe." "Ah! very good, my man, very good, very good indeed. Well, now, can you tell me what the Church and you both believe?" "Why, your Eminence," replied our humble friend, rather at a non plus, and pausing between his words, "may be I can." Suddenly the brilliant thought shot across his mind, "Don't we both of us believe the same thing?" "Excellent, admirable, astonishing instance of faith," exclaimed the delighted Cardinal, in a high tone of rapture, and, giving his faithful friend a piece of money, aloud apostrophized—"Oh, had but all the world such faith as yours!"

Now, my Romish readers, if any of you dare to disobey your priests, and read this book of heresies laid open, beware how you call this an absurd story.

I do not mean to give offence to any, but surely when you yourselves read over this last article, and swear to hold and ratify you know not what, by oath, merely because a priest has told you you must do so, I say the faith of each of you, as you cannot but admit, is just as capacious as that of this poor Italian porter.

I trust the odious light in which many of your errors have been pointed out, may shake the faith of some of you in your priests, and make you fear longer to offer such indignities to your GOD, as hitherto has been

your custom, I trust and hope through ignorance. But ignorance of the truth, my friends, will not avail you, as thereby to claim salvation. By no means. Repentance can ALONE ensure forgiveness to those who have sinned ignorantly, in unbelief, as the apostle Paul has abundantly made manifest in his first Epistle to Timothy, i. 12, 13. But if you have been sincere in the profession of the errors you have held, know, that "the mercy of our LORD is exceeding abundant, *through faith which is in Christ Jesus*," to all who will leave their errors and turn to Him.

You must, by this time, have but *too* plainly seen how perfectly *they* (your priests) set GOD's holy word at nought. And think you, then, if they stick not at this, they'll hesitate to make this article or that just what they see will most accord with your own sentiments? Oh then, my fellow-men, throw off this cursed allegiance which keeps you slaves to Satan; have nothing further to do with men who lie, who *daily* lie, against that spirit I even fear to name. Throw them off, I pray you do [and banish with them all vain ideas of saints (who possibly never *were* in heaven) and martyrs' intercessions at the throne of grace, because they cannot hear you; nor can you think so, unless you disbelieve the inspired Word of GOD. "Thou, even thou alone, O GOD, knowest the hearts of men."]. Banish them then from your house for ever, and let them go to their "own places," without in-drawing you to share their torments. And in this, the eleventh hour of us all, let each cling fast to what alone *can* save—the unlimiting redemption of the blessed Saviour: praying to GOD to pour down, on our beseeching souls,

the blessed influence of His holy spirit, to guide us to salvation. And if we do so pray, we may be as fully assured of receiving sweet consolation for all our griefs in this life, as substantial evidence of eternal bliss in that to come, "For faithful is He that hath promised." Heb. x. 23.

I now, my friends, have almost done with this destructive creed. Need I farther comment on the latter clause of this sweeping article? Its scope is very terrible; and, if there be truth in it, we Protestants may all anticipate our own inevitable condemnation. But this tremendous clause, many fain *would* hope, is so much too hellish *now* to be held by "reasonable" men, who style themselves good Catholics, that, it is said, it is *impossible* that they believe it, and even in *charity* thus unwittingly do we call them liars! Is it not so? But then again, my friends, when we have to read the final declaration, which ratifies and seals the whole before professed, longer to disbelieve these "pious Christians" would be "*illiberal*," even while it makes one shudder to think that men so awfully should swear themselves into inextricable perdition.

This true Catholic faith, out of which none can be saved, *which I now freely profess, and truly hold, I, N. or M. promise, vow, and swear, most constantly to hold and profess the same, whole and entire, with God's assistance, to the end of my life. Amen.*

With God's assistance, they are determined to keep this creed whole and entire to the end of their lives. (This expression is delightful.) With reverence be it

spoken, it would not be possible for the Almighty GOD to make man keep this creed "whole and entire;" because the first twelve articles entirely oppose the last twelve. The Almighty can do, even more mightily, than we can bring the utmost stretch of our poor limited imagination to conceive; but to make a man hold *this* "entire," *would* be *impossible* with GOD, because it is a compound of two perfectly unamalgamable abstract qualities, viz. heavenly truth and hellish falseness.

And is it possible for GOD to mix up truth and lies? You know it is not. Alas, my poor deluded friends, you cannot, cannot keep this creed. You *know* the latter part not only damns itself, but quite annuls the former truths; and the dread falsehoods which remain, you swear to hold eternally. It must, it *must* be to your own damnation!

Nay, do not snarl at *me*. *I* cannot help it. *I* did not make the word you hate so much—I would to God that you would more learn to hate your certain prospect of it! *My* saying this, or that, will never send you thither, unless you quench your own conviction of certain truths herein laid down, in hatred of the humble instrument. But, recollect the Saviour's awful words, and do not after this call *me* illiberal. "He that believeth shall be saved, but he that *believeth not* shall be damned." Mark xvi. 16. Can you not agree with me in some *one* point wherein I show your priests to be so wrong? If only *one*, I tell you, as there's truth in Paul, they are "accursed!" Gal. i. 7, 8, 9.

And does not the curse extend to those who learn

such things (Deut. xxvi. 26. Gal. iii. 10), and do not straightway prove them, by that unerring test, the Word, assisted by the blessing of the promised guide, the Spirit, to such—TO ALL who *ask in faith?* Jam. i. 5, 6, 7.

Therefore, I tell you, once for all that, if you err, you'll be without excuse!

And, oh, my friends, think not *I* want to keep you down. I wish that *every* citizen were free of *every* office in the state, but not till all are Christians. GOD knows the true sincerity with which I pray for your conversion, and how much I would suffer to win one soul to Christ! and if it pleased GOD to bring but *one* to Him, through this my labour, it shall be abundantly overpaid; and, oh, with what heartfelt joy should I receive such intimation, that I had been the humble instrument, under my loved Saviour, to snatch one soul from Satan! But let me tell you candidly, that, sooner than I'd suffer you, not being of GOD's church, to pollute our Christian legislation, I'd lay my neck below the axe, and give that life which I should be but too proud to lay down to serve my Master's cause.

Fain, my countrymen, would I win you over by love, Jude, 23; but *never, never* would I yield to heresy or violence.

And think not, I beseech you, that I'm moved by enmity to you; if you do, you wrong me much; I pity you on the contrary, not in contempt, believe me, but in love; but, *for your creed, and principles* therefrom deduced, I vow eternal, strict, uncompromising hatred,

even as we must hate the garment spotted by the flesh, Jude, 23, because I look upon it as the work of hell, the avowed enemy of the Lord my GOD!

And if I have pourtrayed your forms in a disgusting light, it is that you may see, and be ASHAMED of all their BESTIALITY; for, well am I assured, did half your numerous body *dream* of the insults that they heap upon their GOD, they 'd shrink within themselves, and tremble with a terrible alarm, lest GOD should cut them off ere faith in *Him* produced repentance.

Some will say, "you ought to respect our prejudices; nay, they must and shall be respected!" Ye impotent fools! the men of GOD respect the work of Satan! Never! "I never will conceal contempt of that which makes my GOD an idol;" and, had I but the power, 'twould be my business to show the hideous damning mumming in such a form, that those should be ASHAMED who followed it, and thus be *pulled* from out the burning flames. Jude, 2, 4.

Oh no, my friends, *my* charity is such, that if I see a fellow creature drowning by attempted self-destruction, however much he struggled hard against me, I 'd drag him forth from danger by friendly force, and even risk, it might be, my own life. So is it now with you. Fain would I haul you out of the deceitful gulf in which your reckless obstinacy hourly sinks you deeper; and if, in drawing the rope a little tight around your waist, with which I 've noosed you fairly, to bring you forth alive, I 've turned the skin and hurt your feelings sore, it may be you 'll turn round to beat your benefactor, even to loss of life. Even so, my friends, I can

and will forgive you, for, I thank my GOD, I trust I ever shall be happy to be called upon by Him, whenever it shall be His will to take me!

In conclusion, I think, may now be held, without much fear of contradiction, what was before asserted, viz., that Romanists, whilst professing the Nicene creed, show, by their subsequent declaration, ratified by oath, they do not believe *one* word of what they previously pretended to.

For, did they, surely never would they dare run counter to the Mighty GOD, by setting His commands so perfectly at nought.

Did they believe in the Saviour—in the sufficiency of *His* atonement, would they think of instituting another sacrifice to help out His?

Did they believe in the sanctifying influence of the Spirit to guide us to true knowledge, would they assume the right to hold the key of Scripture? Thus do they wish to have it assumed, that they identify themselves with the Spirit of Truth (even the Holy Ghost), which, in the Romish tract before alluded to, they do not scruple to declare. John, xvi. 13; xiv. 16, 17. Would their hellish priests pretend that they can help man into heaven, setting at nought the actual necessity of *every* one applying to GOD for sanctifying knowledge? Would they, above all, teach, that man can work his own way to GOD's salvation by merit, mass, and money?! Can these look for the resurrection of the dead, who sin determinedly against the Holy Spirit?

Can laymen look for resurrection who declare that they must all be plunged in supernatural fire? where

themselves admit they *must* remain till prayers of the living, *oh miserabile dictu!* redeem their souls to GOD. Verily will they wait there till eternity, if this be what they wait for. So truly shall the words of GOD be in them fulfilled, for out of their own mouths shall they be condemned. Job, xv. 6; Luke, xix. 22; and thus shall they find that GOD will be justified in His judgment. Ps. li. 4; Rom. iii. 4.

GOD has declared that *all* that die in Him shall be in peace. Is. lvii. 1, 2; Rev. xiv. 13; Phil. i. 21. 23. 2 Cor. v. 8, 9. But these Romanists will tell Him, even *HIM!* and us, that they shall *not* be in peace! for that *all* who die in Him, *must go* to purgatory. Even so, let *them!* Even so, out of their own mouths *will* they condemn themselves! even *so* shall GOD be justified!!

Then, as to the life of the world to come, they are so utterly indifferent, that they have not the least scruple in doing that which will exclude them from it for ever! In their disobedience and disbelief of GOD's word, which they have left, to take up with "*profane and old wives fables*, and commandments of men, which turn from the truth." 1 Tim. iv. 7; Tit. i. 14. In which endless additions to the words of His mandate and His prophecy, they are as surely debarred from the blessings of the world to come, as there is truth in Scripture. Rev. xxii. 18, 19; Ex. xxxii. 33, &c. So that it is *impossible* to consider the absolute ruin which awaits them, without shuddering for their lost and inevitable condition, if they will not, whilst an hour is left them, turn to their all-merciful GOD, even unto

Him, who hourly and momentarily is crying unto the devout amongst them, saying, "Come out of her, my people—come out of her, that ye be not partakers in her sins, that ye receive not of her plagues." Rev. xviii. 4. "Depart ye, depart ye, go out from her, touch no unclean thing; go ye out of the midst of her: be *ye* clean, *ye* that bear the vessels of the Lord!"

Wherefore, my deceived countrymen of this communion, ye who *really* wish to serve the LORD, I pray ye to come out and be separate, and no longer touch the unclean thing, that the LORD may receive you, that he may be a father unto you, and that ye may be His sons and his daughters (2 Cor. vi. 17), as saith the LORD, the Mighty GOD, our everlasting Father, by the mouths of all His prophets. For what can it boot ye, "to partake of other mens' sins," but destruction? 1 Tim. v. 22. "Keep yourselves pure!"

And, my friends, be not deceived! Some of you are waiting, or are at least *pretending*, that you are only awaiting this "Emancipation," to throw up your support and countenance of this unparalleled assemblage of blasphemies. I tell you again, be not deceived! You are deceiving, not *us*, you *cannot* deceive GOD, *you are only deceiving yourselves!* Will any man tell me, who professes to believe that there is a GOD, such things, in the face of Scriptures such as these?

Be ye not unequally yoked with unbelievers! for what fellowship hath righteousness with unrighteousness? what communion hath light with darkness? and what concord hath Christ with Belial? or, what

part he that believeth, with an infidel? 2 Cor. vi. 14, 15.

"It shall come to pass that *every soul* which will *not hear* that prophet (even Christ) shall be destroyed among the people." Acts, iii. 23.

"But we do believe this prophet," you'll reply, "we are only waiting until the disabilities are removed, under which our body labour, and *then* will we throw off the yoke of the priests, and the errors of our faith; but we cannot before, because it would be unhandsome to leave them at this moment."

"THOU FOOL, THIS NIGHT, AY, EVEN *THIS* NIGHT, MAY THY SOUL BE REQUIRED OF THEE!"

And what manner of answer wilt thou have to make to thy LORD as touching this matter? "I did but wait, O LORD, for this one thing, to come to pass, because I was afraid lest men should say, I had deserted them."

"Afraid of man, thy fellow worm, and not afraid of me, thy God?!!

Did I not tell thee, when I was on earth, saying, "Whosoever shall confess me before man, him will I confess also before my Father which is in Heaven: but whosoever will deny me before men, him will I also deny before my Father which is in Heaven?" Mat. x. 32. Luke, xii. 8.

And how will it be with you, ye wretched barterers 'twixt GOD and Belial. "Is not HE faithful who has promised? Has He said it, and will He not surely do it? Is GOD a man that he should lie?"

Has He said that He will deny you, and think you

that, notwithstanding, He will receive you into His kingdom? I tell you, nay; but, except ye repent and confess Him, instanter! *the* instant that conviction has broken in upon you—(delay not even until the *very* next)—your doom *must* be, "Depart from me, ye unprofitable servant, into utter darkness. Take thy place with the goats. Go where the worm of conscience shall never die, and into fire unquenchable (Isaiah, lxvi. 21.), for ye would not come unto me that ye might have life." John, v. 40. Oh, then, my brethren,

> "Delay not till to-morrow to be wise:
> To-morrow's sun to you may never rise!"

And what shall be said to you, ye wretched panders to popularity, who would sell yourselves for place, and sacrifice your GOD to what ye term expediency!

Believe me, that the plans you now are laying, and the votes which all shall give upon the awful day that Satan shall attempt to perfect his strength with us, will be for ever registered against you!

I tell ye now, believe it ye who list, that he who votes to place this limb of Satan in our sanctuary is Satan's friend—GOD's enemy—and is—by consequence an infidel! I hear that the stout religioners in the house, those of the dissenting denominations and their upholders, are all for what is spuriously termed "religious liberty." *If* it be so, if they uphold this papal beast, I say they know not GOD.

They did, as we are informed, enter last year into a compact with this papal antichrist and its supporters, when the foul fiend, infidelity, "by right," or rather,

to speak more correctly, "by law" (for sometimes they are as far asunder as heaven and hell, as in this case) took seat upon our legislative bench (though, by perjury, he 'd long been seated there), saying, "We will vote for you when we get in, if you 'll now vote for us."

My dissenting Christian brethren, I hope this is not true of you! For, if it *be*, it shows but little of that Christian meekness, which LOVES to suffer hardship and reproach, for Him who did endure so much for us. If ye had felt ye suffered for righteousness' sake, happy would ye have been. 1 Pet. iii. 14. For ye would have felt it happiness with St. Paul, to have been counted worthy to have suffered *any* thing for the LORD's sake. But, no; ye would rather hold communion with downright infidels, the Unitarians, and together with them, hold parley with the papacy, the other accursed of GOD, than suffer any thing for conscience' sake.

The apostles, we read, rejoiced that they were counted worthy to be beaten before a council, and to suffer shame for the name of their LORD; but ye would have moved insurrection, rather than suffer *any* thing for Him, even imaginary grievance.

'Twas but little sign, methinks, of your spirituality, not only to reject the "pleasure of suffering distress for the LORD's sake," but actually to hold parley with Satan, as to the best means to be taken to overcome it.

How can such read the following passage without lamenting their great defection from the LORD (if

they *were* ever his, for I have lived long enough in the world to see that dissent is by no means religion), their own woful loss, and, through their own worldly-mindedness. Take it, even as our Master and LORD spake the words, in His sermon on the mount, and dwell upon them, to your own discomfort and agony, until, if it so please the LORD, they have produced in you sincere repentance for the heinous sin of which you have been guilty. Blessed are they which are persecuted for righteousness' sake: for THEIRS *is the kingdom of Heaven*. Blessed are ye when men shall revile you, and persecute you, and say all manner of evil against you falsely for My sake. Rejoice, and be *exceeding glad:* for great is your reward in Heaven! (Mat. v. 10—12.) But with all your large profession, whilst you have strained at gnats in our apostolic church, you have swallowed a camel for the cause of Satan. You have given up the LORD's blessed assurance of an eternal kingdom, because, with all your assumed spirituality, you could not, *would not see*, the heavenly one, for participation in earthly dominion, with Satan as your subtle colleague in office. Nay, and so keen were you to secure this imaginary good, that recklessly did ye enter into personal compact with the Evil Spirit, through his two visible forms of Infidelity and Popery.

Even so let it be! Far be it from one who knows the soundness of the cause he supports, to solicit your rotten assistance towards propping up the house of GOD in this degraded island.

And sooner than I could bring myself to think the

cause I now uphold could be supported, that is, "strengthened," by advocacy such as yours, I'd give it up for ever, and acknowledge at once, that all I've said is hollow, base, and false.

No: take your voice and vote to those who, while they use your power, will more heartily despise you even than he who writes to you these words, and leave us to stand or fall, even as the LORD shall will it, with only such devoted and simply single hearts as we can bring into this mighty contest of simple right against Satanic might. Well am I aware that amongst several denominations of our Christian dissenters, are to be found as sound Christians as *any* that profess to be of our Church establishment. To such I have nought to offer but admiration for their Christian walk and dignified forbearance of legislative disabilities, where they conceive such to exist; but to all who knowingly, either directly or indirectly, entered into this unwholesome, nay, most *unholy* compact, I let them know, I hold their principles, which could have induced them so to act, in more thorough detestation and contempt than those of either Unitarian or Papist.

And now a word or two with you, my "constitution" friends; you who look upon this question merely as political, and are determined to oppose it perhaps with lives and fortunes, because you think that Papal power is dangerous in a protesting state. I quite agree with you, that dangerous it is; and that the seeming rapid growth of this usurping power must be opposed. But politics are not my field, though, if they were, I could direct your eyes to systems of state policy so beauteous,

so perfect, and therefore so immovable, that near six thousand years have not been able to change *in one iota* the original intention of the Mighty politician who devised these things. These are systems of policy for me; these are the plans that I admire and venerate! Not such wretched attempts at legislation as we have seen in short-lived emanations from the mental hot-bed of some self-satisfied, self-imagined statesman, who, with effrontery peculiar to shallowness and impotency, blates forth his mighty (mite-y) and fantastic views, dignified by gaping hearers into the name of "policy:" which, at the very most, exist but twenty years without a change, and in themselves bear seeds of revolution. Not such as that of him who impiously blustered forth, that *he* had called a new world into existence—and in a year himself and mighty world were equally defunct. And, oh, the acclamations of applause that rent the sky! and oh the approbation which was almost universally expressed at this impiety! But, lo! those that had almost called out, 'tis the voice of a god, and not of a man, Acts, xii. 22, had, in short space of time, to put on mourning for their omni-potent demi-god, and why? because he gave not GOD the praise!

Oh, my friends, ye, who are would-be politicians, would do well to consider these things, and often ponder over them. You may feel yourselves exceeding mighty, very strong! So once did Nineveh, and where now is she?

And Babylon the great, the glory of kingdoms, the beauty of the Chaldee's excellency—lo! she is no more found! And Egypt, with her eighteen hundred cities;

and Ethiopia, and Tyre, Sidon, and a thousand more; where are all these? *They* are no more found! Does not this their very absence testify, as well, the might—the power, of the LORD our GOD, as the total helplessness and insignificance of man? And where is his own Jerusalem—once so mighty in magnificence, in strength, and power?

All—all have been doomed to dread destruction by their own perverseness and iniquity!

And shall such things, such *mighty* things as these, my brethren, have passed, and shall none be found to lay them up to heart?!

Shall nations, more powerful and mightier than we, have visibly been washed from off the face of the earth by the overpowering deluge of GOD's wrath, not having left, in some instances, a vestige to distinguish the place in which they once did stand, without conveying a melancholy and rueful warning to us who daily are waxing stronger in our wickednesses?

And oh! have we not men who delight in all the dangers that environ us, to cry out, "Peace and safety," when all is darkness, desolation, and ruin? Even when our very sanctuary is about to be annihilated, they are gloating the mental vision of their diseased imagination with fondest hopes of multiplied strength—of long-continuing aggrandisement. But when they say "Peace! Peace! and there is no peace," "then, lo! sudden destruction shall come upon them, as travail upon a woman, and *they* shall not escape." 1 Thes. v. 3. But scoffers are answering, wherefore so gloomy? "where is the promise of his coming? do

not all things remain as they were since the fathers fell asleep?" 2 Peter, iii. 4. I tell them NO! All these things have come to pass, and more are hourly fulfilling the prophecies which foretold them!

And empty fools are turning round and saying, with pertinacious glibness, "History is the fulfilment of prophecy." What have we to do with it more than apply the facts as they fulfil it? and having got hold of this wise-seeming aphorism, think that it will pass for wisdom, and put to silence those who say the judgments of the LORD must be *foreseen* in prophecy.

But do *ye* apply the facts to the prophetic warnings which have been given? *Is* this your wont? How few, alas! there be that make it so!

To put to silence these self-assured impotents, we first will tell them *where* to find the judgments of the LORD, foretold, forewarned, executed, and completed—and further, vouched and attested by all modern travellers, connected within the space of eight small pages, which I have deemed good in this alarming time of infidelity to have reprinted in an appendix (No. IX.), out of the elaborate and invaluable work of Mr. Horne already quoted: that all who still *will live and die in infidelity*, may be without a *shadow of excuse*. And to give them two striking examples of the benefits derivable from searching prophetic Scriptures, we may cite our Lord's reproach to those who doubted Him, because they had not searched those prophecies of Scripture which spoke of Him, and *they* had *their* reward! John, v. 39...47. The second is that, wherein we learn from history, that those who read the approaching fate of their city from the signs of the

times, which were to precede its demolition, escaped to the country; so that when Jerusalem was destroyed, not one believer perished! "Whoso is wise will ponder these things, and *he shall understand* the loving-kindness of the LORD." Of that Lord who has condescended to open out in so wonderful a manner to his poor worms the schemes of retribution, by which he will inflict judgment on all who persecute *his* people. "For look how high the heaven is in comparison with the earth, so is His mercy toward them that fear Him! Oh! then, my friends, I would implore ye all, whilst yet you are spared an hour, to take advantage of the benefits which He has so mercifully bestowed on them that fear Him; and I pray you, whosoever ye may be, into whose hands this book may fall, not to reject the evidence of His word contained within it. Be more heedful than heretofore has been your wont, of the "more sure word of prophecy;" which, as St. Peter tells us (ii. i. 19), "shineth forth as a light in a dark place:" and oh, I pray you, take the greater heed, "as ye see day approaching," which will convulse the worlds.

Let us be looking out then for the persecutions which shall arise before the time of the end, of which the prophet Daniel speaketh, xii. 3; "even that time of trouble, which shall never have had its equal, since there was a nation, even to that same time"—and see we not that all men, every where on the continent as well as at home, are putting themselves in condition of infidelity (and to this will the popish religion shortly and avowedly turn) to hunt down those, in every place, who shall dare to offer testimony for their LORD.

Did not *I* see at the Devon county meeting a curl of deep contempt demoniacally play round the mouths of all "the civil and religious liberty men," as they called themselves (upon the hustings for aiding and abetting popery), when one noble and daring individual, who in supporting the cause of his country, strengthened his positions by the reliance he expressed on GOD, in giving Scripture proofs for his assertions?

And did not I hear the pro-popish mob of underlings groan forth their hatred of the Word of GOD?!

Does any man of GOD in our Commons' House fight in His cause with weapons of defence taken from the inexhaustible armoury of His Word?

No, they do not. And if you ask them, why it is so? straight will they answer, "Because they should be laughed at."

Laugh at the Word of GOD! who would do this, but *infidels?*

And even in the House of Lords, are we not informed that the last year, when this interminable subject there was canvassed, and that a certain spiritual lord dared to uphold his GOD and His most holy Word, by quoting from it proofs against the Romish antichrist—that he was almost sneeringly laughed down?

And who would think to laugh down GOD, but infidels? And the popish braggarts were so much enraged at this, his grace's act, that one, who was but the echo of his party, had the small assurance to say to me, "What business had this Bishop of Tuam" (his grace is an archbishop, but this was my friend's noble manner of showing petty spleen and hatred for his grace's name and act,) "to bother the House of Lords with all his

Deuteronomy?" *His* Deuteronomy! *his!* Truly his grace is infinitely to be envied, to be thus identified with Moses, both in name and feeling.

Much it is to be lamented, that all the bishops in the House do not emulate his grace's very proper and religious conduct; and rely *entirely* upon their GOD, instead of leaving their high vantage ground, the rock immoveable, to advocate the petty and false systems of worldly policy.

And not only should lords of spiritual degree, but every other legislator, both lord and commoner, who advocates the cause of GOD, fight with the LORD'S own weapons, the powerful, searching spirit of His Word, and none besides; and thus convert the worldly fight of politics into a godly warfare, for national salvation, and consequent prosperity! And be assured, my Christian friends, no other battle ground will give the victory to us, but that of Sion! no other artillery will destroy the brazen front of Satan, but that of God!

This *is* and *must* be our strength: we have *none* else; for had we myriads of horse and foot, still, to conquer, we must rely *entirely* on the word of GOD.* If we despise it, or fail to use it, the day is no longer ours, but Satan's! And then, alas! the dreadful retribution that must follow!

The falling away in our Christian government, which is to forerun the days of retribution, is also too plainly visible, longer to leave room even for fondest visionaries to doubt. "Let no man deceive you by *any means!* for that day" (the days of retribution) "shall not come

* Psalms, xx. 7

except there come a falling away first, and that man of sin be revealed, the son of perdition." 2 Thess. ii. 3. And has not the falling away already arrived? It has! it has! And is not *he*, even *he*, now revealed, that Wicked—that son of perdition, foul Infidelity, working all manner of deceivableness of unrighteousness in them that perish (even in our lords spiritual as well as lay, and commoners), because they will not receive the "LOVE of the truth" (that they may esteem it beyond all comparison of party frowns, or patrons' favour, and testify out boldly, amidst the sneers and scoffs of infidels) "that they may be saved?"

You cannot say, proud but ignoble nobles, who turn yourselves from truth, that you have not here throughout bold testimony! So that *you* shall have no *shadow* of excuse! Disbelieve it if you will. The unbelief of mightier than you can never, never "make the faith of GOD without effect." Rom. iii. 3. Yea, I tell you, "heaven and earth shall pass away, but His word shall NOT pass away." Matt. xxiv. 35. Mark, xiii. 30.

Neither can *you* say, short-sighted commoners, that what is here written is false, unless you falsify and extinguish the word of truth and life. But, and if *you* recklessly run into ruin, and start so hellish a device, be assured that IT will nevertheless, for all your unbelief, bring to you dread retribution!

Be warned, then, in time, my friends and countrymen, and senators especially; for at *your* hands will be required the blood of our strangled Christian government. *You* have been chosen a part of the sanctuary;—you are its reputed guardians and defenders.

Awful responsibility, to such as turn their backs upon their GOD!

But oh! how glorious for the chosen few, who, whilst they shall be conquered, shall rob the victors of the victory, and have the glory all unto themselves! Never, in the annals of the world, has any earthly conqueror won a prouder diadem than shall be theirs, who, testifying for their LORD, yield up their cause alone to overpowering might!

But wo to you who take the contrary part! Beware how you throw down the walls of that Christian edifice, which, by the people, your constituents, you have been appointed to defend! Beware how, lest, when tried in the balance, ye be also, like Belshazzar of old, found wanting! Oh! beware, lest upon your brazen frontlets the awful and mysterious words shall be developed, which doomed destruction to the impious king;—lest a hand be seen to write on them, "Mene, mene, Tekel, Upharsin."

For verily shall our kingdom be divided, and given over to two forms of infidelity, each in its kind *more infinitely* odious than those of either Mede or Persian of old. Dan. v. 25.

Oh, my Christian friends! every heart, and not our hearts alone, but every hand, should be upraised to stop the further demolition of our sanctuary; and if the foul infidelity of Unitarianism has taken seat therein, then should every arm be bared to drive it forth again into its own impure and filthy atmosphere, from whence it came!

Where stood the men of GOD, at the time it made

its most audacious push, under the auspices of that busy agent of reforming notoriety? where stood, I say, the men of GOD, to fight, and strenuously contend for the faith, as it was delivered to the saints? Jude, 3.

Did they never read, that Christians were not to endanger pollution, "by yoking themselves unequally with unbelievers," whose master spirit is Satan? "for what part," saith the Apostle, "hath he that believeth with an infidel?" And if our "Christian legislators (!)" have been SHAMEFULLY ignorant of the Book of Life, even let them read it now! and if they know not GOD, and ALL THE RULE of His salvation, they are not fit representatives of a Christian people!

But lo, the word of GOD has now become a story-book, and if one speaks about salvation, he straightway is set down either as a fool or madman; and but if one dare venture to speak about the woful warnings which are appended to the signs of the times, of which the LORD himself and all His apostles spoke, he is then pronounced as a poor demented being, fitted only for bedlam!

So thought the infidels of old, when Noah was preparing the mighty ark which saved a remnant of the world. And shall *we* now, who are looking for, and hasting unto, the coming of the day of our GOD, of *our* redemption, expect to have of the same power any fairer treatment?

We shall be told, *even by believers*, that when the time arrives *we* shall know all things! Wondrous wiseacres! How then came it, think you, that the LORD told the prophet Daniel, to shut up his book of

prophecy, even to the time of the end, as the approach thereto should be indicated by many running to and fro, and the knowledge that should be increased! And is it not *indeed* increased? Yea, is it not now almost infinite? And to what avail have we turned this mighty increase of knowledge? Alas! in how many instances to unrevelationize Scripture by un-miraculizing its proofs! Thus sapping the very foundation of our faith, and causing us continually to be running to and fro, ever learning some new thing, being no longer satisfied with that unending food, "the bread of life," which used to be so ample for the GODLY appetites of our Christian forefathers.

Look out, my friends, look out, and see if this question, put by the LORD Himself, will not intersect the circle of our spiritual latitude herein laid down, and by its close identity with what has gone before, give us the longitudinal intersection, by which we may with no uncertainty pronounce upon the spot we cover in our fearful navigation of the ocean of eternity.

"Nevertheless," notwithstanding all signs, and miracles, and wondrously devised prophecies, beautiful in themselves, but still more wondrous beautiful in their fulfilment; "Nevertheless," saith the LORD, Luke, xviii. 8, "when the Son of man cometh, shall He find faith upon the earth?" And where do we find faith on earth even now? When all the people's representatives of this once Christian country act as infidels (I speak of the majority), may not the nation fairly be said to teem with infidelity?

Do we look to France, and will any one say that

infidelity, betwixt Jesuits and avowed infidels, does not there rule the land?

Whilst in Italy, the very head-quarters of pretended holiness, the infidelity is the more heinous in its revellings, because fell, damning hypocrisy, under the Jesuits' cowls, but conceals from devotees, the utter disbelief and thorough contempt they entertain of what they are professing and teaching others.

Can we turn with better success to the contending factions either in Spain, in Portugal, in Austria, or to any other part of the prophetic earth?

Would the LORD have given us this indication of approaching dissolution had he not designed it for our instruction? And did not also the LORD tell his disciples that the Gospel should be preached unto all nations, and that *then* should the end come? And has not this blessed Gospel been multiplied exceedingly within this last few years; and it has, through the instrumentality of the Bible societies (in spite of opposition, overt as well as covert, both of popery and infidelity,) seen upwards of a hundred different tongues?

And were these signs given us by the LORD for nothing? Was it for nothing that the Holy Spirit made Daniel acquainted of what was to take place in the *last* end? (viii. 19.) Think you that it was for Daniel's sake, or ours? But we are told that these prophecies have been fulfilled. And thinkest thou, finite being, that they are incapable of a *second* fulfilment? Will any one in his senses tell us that the time of the *last* end is passed? Then wherefore idly prate such idle falsities as to assert that the prophecies of GOD have been all filled up?

Has not St. Paul given us another certain sign by which we are to know "the latter times;" and shall we, because we do not like the information, even as the ostrich, when hunted down, thrusts her head under her wing, and, unseeing, fancies herself unseen by her pursuers; shall we, I say, shut our eyes upon the intelligence conveyed, and then conceive the danger has all passed away, or that it never was? Oh! no, my friends, this will never save us! and your destruction shall be the more dreadful than that suffered by the poor wretched bird when, doting in its delusion, it is seized and mangled by the powerful fangs of hungry dogs; because we, with all advantage of our much vaunted reason, have turned it to no account but evil; but do attempt to escape the danger which we might avoid, by vainly imitating the instinctive folly of this poor feathered brute.

"This know also, that in the last days perilous times shall come."

"For men shall be lovers of *their own selves* (!) *covetous* (!) *boasters* (!) *proud* (!) blasphemers (!) disobedient to parents, unthankful, unholy (!) without natural affection, TRUCE BREAKERS (!!) false accusers, incontinent, fierce (!) despisers of those that are good (!) TRAITORS (!) HEADY (!) high-minded, 'lovers of pleasure more than lovers of GOD;' having a 'FORM OF GODLINESS,' but DENYING THE POWER THEREOF (!!!) for of this sort are they which creep into houses, and LEAD CAPTIVE SILLY WOMEN, laden with sins, LED AWAY WITH DIVERS LUSTS; ever learning, and never able to come to the knowledge of the truth! From such turn away." 2 Tim. iii. 1—7.

Can any one deny that these signs be evident in these woful times? The daily journals give us but too certain indications that we live in the last days foretold by the gentile apostle! And shall we acknowledge that these things are so, and not take our advantage of indications given for the security of ourselves, as well as to warn all others of the dangers which are so rapidly surrounding us? and which must inevitably ingulf all who do not trim their vessels and shorten sail, letting those who will, go on their presumptuous voyage—lest, when the hurricane shall arise, the men of God shall be found in the same navigation with the men of sin, taken aback, with full sail standing, be lost in the twinkling of an eye, and swallowed up quick in the briny deep of endless woe.

No, my friends, be warned in time. Take the wisdom of God just in such guise as he has been pleased to give it, never forgetting these bounteous words, which forerun the book of the revelation of His mercies, His mysteries, and His eternal judgments!

"Blessed is he that readeth, and they that hear the words of this prophecy, and keep those things which are written therein, for the time is at hand!" Rev. i. 3.

How true, my friends, is every word of Scripture! how certainly does every sentiment bear internal evidence of the Spirit that prompted and indited it!

And blessed *are* they that read and keep the things which are written therein. And had we, my friends, kept the words that are written therein, should we now have been reduced to the melancholy plight in which, alas! we are found?

Did we believe the things which are herein written, should we deny accordance to the identities which pervade this holy book, to the papal beast, which is now asking, nay DEMANDING, admittance to our sanctuary?

When we see the whole scope and tenor of this inspired book, as it were, indicate the concentration of all the earthly powers of destruction, in order to overwhelm, in dreadful retribution, the scarlet whore, which hath so long ruled over the kings of the earth—her, who sitteth on the seven hills, and hath made kings of the earth drunk with the wine of her (idolatrous) fornications; who is bloated and drunken with overgorging the blood of the saints and the martyrs of Jesus—could we, I say, if we believe in this awful book, contemplate a rueful junction with her, on whom the accumulated indignation of 1200 years is just about to burst? And oh! my friends, rely upon it, we cannot, cannot identify ourselves with her, without participating in her just, dread doom! When GOD, the LORD of Heaven, is calling to all His people to come out of *her*, we, like blind deluded infidels as we are, are coaxing her to come and sit along with us!!

No! Had we read, and did we hear, and *keep* the advice which is tendered in every page of this wondrous book, throughout its miraculous construction, blessed indeed should *we* be, and also safe!—for now should we, a pure and perfect church, be waiting for the consummation of GOD's glorious promises, rather than existing in continued dread of the outpourings of His overwhelming wrath!

Even as said the Saviour unto the Jews, though not in these exact words, but in the same intent, "Had

ye believed in the prophecy of Moses, ye would have believed in me, and have been saved! But, ye did *not* believe in him, therefore your disbelief in me; and so shall ye be destroyed."

Will He not say to such as reject the testimony of this awful book—"Had ye believed in the revelation, which I myself did make to My beloved disciples, for *your* instruction, guidance, and preservation, ye would *now* have existed as a glorious nation! But in your impious misuse of that reason which was given to man, as the greatest earthly blessing, you have rejected, and spurned, and scoffed at the testimony of that book, which I myself did so mightily condescend to give you! Therefore shall thy name be blotted out from the book of nations, and my plagues, and diseases, and divers destructions, shall enter into your souls, and shall overwhelm you, and ye shall be no more found. And I will take your name away, out of the book of life, and your part out of the holy city, and from the things which are written in this book. For into it there shall in no wise enter any thing that defileth, neither whatsoever worketh abomination, or maketh a lie; but the "fearful," and unbelieving, and the abominable, and murderers, and whoremongers, and sorcerers, and idolaters, and all liars, shall have *their* part in the lake which burneth with fire and brimstone: which is the second (and last) death. Rev. xxi. 8. 27; xxii. 19.

Truly these are fearful demonstrations for those that keep not the words of the prophecy of this book; such as could not fail to harrow up the soul of a believer, if he thought himself in danger of the displeasure

of the LORD. But thanks be to Him, the faithful and believing have too certain evidence of bliss eternal, prepared for them from the foundation of the world (Matt. xxv. 34), to shudder at these awful and portentous signs, for *themselves;* but, to snatch their poor deluded neighbours from the burning, they should *almost feel,* in imagination, these damning torments (which they who have escaped them can alone appreciate), to stir their charity towards their fellow-men, their duty to their GOD—so that they should move eternally, *in season* and *out of season,* the apprehensions of their supine friends, by the strong evidences of the inspiration of this holy book.

For grieved am I to hear, that some there be, (aye, and amongst our own clergy too,) who totally disavow belief in this inspired book of GOD. The poor demented beings! and much, oh! *very* much, my friends, are *they* to be pitied: for, we find, that "the fearful," and "unbelieving," will be the first taken cognizance of, of all the long list of spiritual defaulters. Rev. xxi. 8.

I trust, however, that these are able to give a reason why they should *not* credit the writings of this book, somewhat better than one who told me, the other day, he did not believe in it. Why? "Oh, he did not know; but he didn't, nor he wouldn't!" I will first give *them* the reasons *why I do* believe in every word that is therein written, and then let them show forth their conceits for why they should disbelieve. Then may they try the balance, and see which weigh the heavier, theirs or mine!

Justin Martyr, A. D. 140, testifies that the Apocalypse was written by a man called John, one of the apostles of Christ.

Ireneus, bishop of Lyons, (successor to Pothinus, A. D. 178, who in his writings also quoted from the Apocalypse,) a disciple of Polycarp, who had been a disciple of St. John himself, wrote upon the book of Revelation, and attempted to give a solution of the mysterious number 666. Ch. xiii. 18.

Clement of Alexandria, A. D. 194, writes of the honour of those who die for the gospel, "who shall be enthroned with the elders, judging the people, as John says in the Apocalypse."

Tertullian, in the second century, quotes the Apocalypse, and contends, against Marcian, (who denied the book, as you do now,) "that the succession of bishops, traced to their original, will assure all that John was the author."

[To this Marcian, Polycarp replied, in the streets of Rome, when required of the former to acknowledge him—"Yes, I acknowledge thee to be the first-born of Satan!]

Origen, A. D. 230, writes, "Therefore John, the son of Zebedee, says in the Apocalypse, "I saw an angel fly in the midst of heaven."

Dionysius, Bishop of Alexandria, A. D. 247, who opposed the Millenarians, treats of it as an inspired book.

Cyprian, the martyr, Bishop of Carthage, A. D. 248, calls the Apocalypse the word of God!

Lactantius, 306, quotes the Apocalypse as Scripture.

And even Arius, the father of the Unitarian heresy, received this book, A.D. 319; and one Tichonius, a Donatist heretic, A.D. 400, wrote a commentary on it *.

Having, then, such a spread of testimony in favour of this wondrous book, and, as we find no opinions therein advanced, contrary to previously written scriptures, I have no mind to run myself into damnation, either for the sake of opposing Millenarians, or upholding the papacy, by rejecting the evidence offered throughout its pages.

And, if I then believe the things St. John hath written in this book, it is impossible that I can hold communion, or identify myself, with the scarlet whore that sitteth on the seven hills of Rome. xvii. 9.

And is it possible that *you*, unless you disbelieve this prophetic book of admonition, and thereby subject yourself, at once, to all the promised torments of the damned, can yoke yourself unequally with unbelievers? If you believe the word of GOD, you 'll not support the papacy; for, if you do, as surely as God will root it out (Mat. xv. 13), so must *ye* be rooted up along with it; and, if ye believe not the word of GOD in EVERY thing, your destruction is equally as sure.

See, then, my countrymen, whereabouts ye stand: and be convinced, the only war that ye can wage successfully is the Lord's! Stand on *His* IMPREGNABLE mount of Zion, and with *His* weapons let our adversaries see the Catholic Church *is* INVULNERABLE and

* See Crolly on the Apocalypse, pp. 15—19.

INVINCIBLE! And be assured of this, unless you leave your GOD, He cannot, no, He *can*not, will not, desert you!

Stand, then, and make a noble battle front, and though there do appear to be but ten, or five, or only one, or none, to back you, never forget the help Elisha got from HIM who wields the heavenly host! And, whilst you proudly encourage our drooping ranks, taunt the enemy's by the words we have learned from him: "Fear not, my friends, for THEY THAT BE WITH US, ARE MORE THAN THEY THAT BE WITH THEM!" And let the enemy take heed, the chariots of fire of the LORD our GOD do not consume them! 2 Kings, vi. 16, 17.

Rely, then, upon GOD, and you shall secure unto yourselves, and us, the victory! Place your dependence on HIM, and HIM alone, and you shall be the saviours of your country.

Be true, then, my countrymen, to your GOD, and he cannot, no he *cannot* fail *you*! Behold, the LORD'S hand is not shortened that it cannot save, neither is his ear heavy that it cannot hear. Is. lix. Pray, then, my friends and brothers, to HIM, and HE *will* hear you; pray to HIM for strength of mind, as well as body, to stand up in his cause; fear not to testify for HIM on *all* sides, and the LORD *will* uphold you. And, oh! when you are thus earnest in his behalf, pour out to HIM your fervent supplications, that HE may avert this dreadful calamity from our beloved country, that it perish not FOR EVER, under his just and heavy retribution! It is, my friends, our only, *only* course.

Can I better conclude this my attempt to be, under the mercy of my GOD, aiding and assisting in the support of our ancient Christian Constitution, than by addressing the solemn warning and affectionate admonition of the Apostle Peter, to all my Christian brother soldiers, who are now, in deep affliction, humbling themselves before their Lord, lest this dreaded, this exceeding great calamity, should overwhelm them? And, oh! beloved! should it indeed come to pass, how much more deeply must it not make us lay to heart His blessed words? which, while they teach us to expect affliction, show us how triumphantly, even though vanquished, we may gain a splendid, an immortal victory, and overcome the enemy, even in our death! Even that, which shall place us beside Him on His throne, even as He is set down with His Father on His throne! Rev. iii. 21.

"Humble yourselves, therefore, under the mighty hand of GOD, that he may exalt you in due time; casting all your care upon him; for he careth for you! Be sober; be vigilant: because your adversary, the devil, as a roaring lion, walketh about, seeking whom he may devour: WHOM RESIST, STEADFAST IN THE FAITH; knowing that the same afflictions are accomplished in your brethren that are in the world.

But the GOD of all grace, who has called us unto His eternal glory, by Christ Jesus, after that ye have suffered awhile, make you perfect, stablish, strengthen, and settle you! 2 Pet. v. 6. 10.

Now, unto Him that is able to keep you from falling, to present you faultless before the presence of His

glory, with exceeding joy, to the only wise GOD our Saviour! be glory and majesty, dominion and power, both now and ever. AMEN! and AMEN! Jude, 25.

TAKE YE HEED—

BEHOLD—

I HAVE FORETOLD YOU ALL THINGS!!

Mark, xiii. 23.

APPENDIX.

No. I.

ANTI-TRINITARIANS include, of course, UNITARIANS, as they are pleased to denominate themselves, being, I suppose, somewhat ashamed of Socinus: probably he went a little too far for them: however, be that as it may, I do not hesitate in the least to assert, that the Unitarians of the present day, and the Mahometans, are, as touching the Lord Jesus Christ, of the same creed.

The following are extracts from an Epistle, addressed by the Unitarians of this country, to the Ambassador of the Emperor of Morocco, Anno 1682; entitled, "An Epistle Dedicatory to His Illustrious Excellency Ameth Ben Ameth, Embassador of the Mighty Emperor of Fey and Morocco, to Charles II. King of Great Britain."

"Know therefore, noble Sir, that we are of that sect of Christians, that are called UNITARIANS; who, first of all, do, both in our own names, and in that of a multitude of our own persuasion, (a wise and religious sort of people!) heartily salute and congratulate your Excellency, and all that are with you, as VOTARIES AND FELLOW-WORSHIPPERS of that sole supreme Deity of the Almighty Father and Creator. And we greatly rejoice, and thank his Divine Bounty that hath preserved your Emperor and his people in the excellent knowledge of that truth, touching the belief of an ONLY SOVEREIGN GOD; (who hath no distinction or plurality in persons) and in *many* other wholesome doctrines wherein ye persevere."

"Therefore, in the sixth place, we, as your nearest fellow-champions for those truths;—we, who, with our UNITARIAN BRETHREN, were, in all ages, exercised to defend, with our

pens, the faith of one supreme God; (without personalities or pluralities) as he hath raised your MAHOMET to do the same with the sword, *as a scourge* on those Idolizing Christians," &c.

"But now, to lay before your Excellency the extent of this orthodox faith of the Unitarian Christians, in what nations it is held, be pleased to observe, that all the Christians, throughout Persia, Armenia, Mesopotamia, those called of St. Thomas, and some Hollanders and Portuguese in Asia, those that live among the Greeks in Europe, even your neighbouring Christians in Nubia: all those together (which far exceed the Trinity-asserting Christians) do maintain with us, that faith of one sovereign God, one only in person and essence; and why should I forget to add you Mahometans, who also consent with us in the belief and worship of an One only Supreme Deity, to whom be glory for ever. Amen."

The above specimens may suffice to show that the Mahometans and the Unitarians are of one and the same creed—and both IMPIOUSLY WRONG sects!—*Extract from Maunsell's Letter to Rev. S. Smith.*

No. II.

The Vail of the Temple.

IN the temple were two vails, one of which hung before the door leading into the sanctuary, and the other before the door or opening into the holy of holies: these were made of azure, purple, and scarlet silk threads, curiously interwoven and embroidered with flowers and cherubim, Exod. xxvi. 31, 32, 33. 2 Chron. iii. 14. The latter of these vails is supposed to have been rent in twain at our Saviour's Crucifixion. According to the testimony of the Jews, this vail was of strong texture, four fingers thick, and thirty ells long: it was a masterly piece of art, lately woven, (a new vail being hung up every year.) What a terror must this sudden and

unexpected rent have struck into the priests, who probably were performing their sacred functions, since it was about the time of the evening sacrifice.—*See Rambach's Med. on the Sufferings of Christ, p. 494. Jones's Scrip. Ant. p. 206.*

No. III.

Croagh Patrick Pilgrimage.

THAT there is any authentic document which actually prescribes prayer as a punishment I do not mean to assert, but that there is a very intimate connexion between the practice of repeating prayers and the penance to which they are attached cannot be doubted or denied, and a very slight acquaintance with the Roman Catholics (of the lower order in Ireland at least) is sufficient to satisfy any person, that the penance consists, in their view of the thing, as much in repeating the prayers as in walking or rather trotting round the well, or kneeling at a cross, or at the marks of St. Patrick's knees, or the various monuments on Croagh Patrick; and also, that the merit or atonement of the performance consists as much in the one part, as it does in the other. Indeed the system of granting indulgences, on the conditions of saying certain prayers, in certain places, at certain times, can have no other tendency but to attach the idea of Atonement to Prayer—what an idea! to suppose the act of asking pardon is an atonement, a satisfaction for sin!

The following account of the performance of the Pilgrims at Croagh Patrick in the county of Mayo is extracted from a Romance, called "the Hermit of *Glenconella*," by ENEAS MACDONNELL *, Esq. Barrister at Law. And it will scarcely be believed, that the learned gentleman enters into a long and elaborate, and apparently serious defence of this practice; I say apparently serious, for I cannot believe that any man of common intelligence and information, could be so besotted

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* The "great Eneas," but not the "pious."

and infatuated, as to be himself convinced of the utility and propriety of such practices; but if we give this gentleman, learned in the law, due credit for honesty in his defence—to what conclusion are we driven? to this, that the gross superstitions and absurd follies, which, we were willing to suppose, were confined to the most ignorant classes of Roman Catholics, are believed, and defended by the Roman Catholic gentry of Ireland. Many suppose that such superstitious visits to mountains and wells, are performed without the knowledge and against the wishes of the Roman Catholic clergy: this is by no means the case. More than once have I myself put the question to the Priests of that Church, as to their approval of such practices, and in every case have they defended them to the last. During the present year there have been at least 30,000 persons to perform the Stations at Cruach Phadruig: being on the mountain, during one of the days, I had an opportunity of beholding the devotions of the Pilgrims—I was surprised at the readiness which they showed to enter into conversation with our party, as I had apprehended they would have looked on us as profane intruders. Having spoken to many of them, from various parts of Ireland, we were informed that some of them came of their own accord, having made a vow to do so, on an occasion of sickness, or some other calamity—that others, but by no means so many, were sent by their Parish Priests as a penance, for neglecting to attend Mass and Confession, and for other offences. "The Stations of *Cruach Phadruig* commence at Log Meemune, a monument about forty feet in diameter, formed by loose stones at the eastern extremity of the base of the peak. The Pilgrim bares his feet, and kneeling, repeats the "Pater Noster," and "Ave Maria" seven times, and the "Apostle's Creed" once, then walks seven times round the monument, praying all this time, and concludes the office of this Station, by repeating the same number of prayers as at the commencement.

The peak of the hill is then ascended, also barefooted, and upon sharp-edged stones or gravel. This pass is so steep, and the uninterrupted ascent to the south so precipitate,

that few travellers escape a dizziness as they mount the hill, which is about nine hundred paces in its ascent from the first station.

When the top of the peak is reached, the Pilgrim begins the second station, by kneeling upon a stone, upon which tradition reports the Saint knelt when he ascended the mountain, and which is therefore called *Gloon Phadruig* or Patrick's Knee. There the "Pater Noster" and "Ave Maria" are repeated seven times, and the "Apostle's Creed" once; and the Pilgrim proceeds on his knees, for a distance of one hundred feet to the Altar, a rude pile of building, situated at the extremity of a room or cell, now uncovered, of irregular dimensions, about twenty feet long, and from eight to twelve feet wide *. The same number of prayers are said at the altar, and the Pilgrim, after making some small offerings, returns on his knees to the footway, round the top of the peak, about sixty feet from the altar—there the second and principal station is continued—the "Pater Noster" and "Ave Maria" fifteen times, and the "Apostle's Creed" once, then rising, walks fifteen times round the top of the peak, over the sharp stones and gravel, still praying. The top of the peak is four hundred paces in circumference, and after it is travelled over fifteen times †, the Pilgrim stopping at the spot from which he set out, repeats the same number of prayers as at the commencement of this station; he then descends the western side of the peak, about eleven hundred paces over a craggy way to "Roilic Wirria, Mary's Monuments," a circular space lying between the peak and the mountain of Ben Gurrum. There are three small monuments, each about thirty feet in diameter, at the western

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* It is at this place, that the iron sheep-bell, which came down from heaven, is exhibited. Also here, always once, and mostly twice a-year, a priest attends and goes through mass.

† If the pilgrims be very devout, and wish to *secure* a place in heaven, they kneel round this rugged space once, which always draws the blood, and wears all the skin off the bones.

extremity of this circular space, which is about four hundred and seventy paces in circumference. The third station commences here, by kneeling near the central monument, repeating the "Pater Noster" and "Ave Maria" seven times, and the Creed once. The Pilgrim rising, goes seven times round a large circular course, still praying, and at the conclusion of the seventh time repeats the same number of prayers as at the commencement. The fourth station is performed by going round the three monuments collectively; and the 5th, 6th, and 7th stations are made round each of the monuments, separately, beginning with the one on the north, and ending with that on the south, commencing and concluding each station on the knees, by repeating the Pater Noster and Ave Maria seven times and the Creed once. The station round the small monument on the south concludes the Pilgrimage, which generally occupies from eight to twelve hours. Many thousands still flock to the mountain every year, from all parts of Ireland, and with very few exceptions perform the Pilgrimage with decency and devotion. The principal festivals are, the Friday next to the 1st of August, called Garlic Friday; Good Friday; St. Augustine's day, the 28th of August; the Feast of the Assumption of the Blessed Virgin, the 15th of August; and St. Patrick's Day, the 17th of March.

The greatest enemy to the Church of Rome, I should think, could not have given her a more deadly blow than is thus unwittingly dealt by a professed friend and dutiful son.

For an account of the devotions at the most celebrated places of Pilgrimage in Ireland, see "The Roman Catholic Expositor," a periodical work published by the "Society for promoting religious Inquiry in Ireland," Dublin, 1825. Curry and Co., and Tims.—*Extract from Appendix to Sermon delivered by Rev. Mr. Walker, at Westport, County Mayo.*

No. IV.

The Litany and Prayers recommended to be said in Catholic Families every Evening, by the Romish Primate of Ireland.

Lord, have mercy upon us. Christ, have mercy upon us. Lord, have mercy upon us. Christ, hear us. Christ, graciously hear us. O God the Father of heaven, *Have mercy upon us.*

O God the Son, Redeemer of the world, *Have mercy upon us.*

O God the Holy Ghost, *Have mercy upon us.*

O Holy Trinity, one God, *Have mercy upon us.*

Holy Mary, *Pray for us.*

Holy Mother of God,
Holy Virgin of Virgins,
St. Michael,
St. Gabriel,
St. Raphael,
All ye holy Angels and Archangels,
All ye holy Orders of blessed spirits,
St. John Baptist,
St. Joseph,
All ye holy Patriarchs and Prophets,
All ye holy Apostles and Evangelists,
St. Peter,
St. Paul,
St. Andrew,
St. James,
St. John,
St. Thomas,
St. Philip,
St. Bartholomew,
St. Matthew,
St. Simon,
St. Thaddee,
St. Matthias,
St. Barnaby,
St. Luke,
St. Mark,
St. Martin,
St. Nicholas,
All ye holy disciples of our Lord,
All ye holy Innocents,
St. Stephen,
St. Laurence,
St. Vincent,
SS. Fabian and Sebastian,
SS. John and Paul,
SS. Cosmas and Damian,*
SS. Gervase and Protase,
All ye holy Martyrs,
St. Silvester,

Pray for us.

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* The purgatorian Damian.

St. Gregory,
St. Ambrose,
St. Augustin,
St. Jerom,
St. Patrick,
All ye holy Bishops and Confessors,
All ye holy Doctors,
St. Anthony,
St. Bennet,
St. Bernard,
St. Dominic,*
St. Francis,*
All ye holy Priests and Levites,
All ye holy Monks and Hermits,
St. Mary Magdalen,
St. Agatha,
St. Lucy,
St. Agnes,
St. Cecily,
St. Catharine,
St. Anastasia,
St. Bridget,

Pray for us.

All ye holy Virgins and Widows, *Pray for us.*

All ye Men and Women, Saints of God, *Make* INTERCESSION *for us.* (iii)

Prayers to the Virgin Mary, from the Litany of Loretto, in the Book of Common Prayer for the Church of Rome, London, 1812.—"We fly to thy patronage, O Holy Mother of God; despise not our petitions in our necessities, but deliver us from all danger, O ever glorious and blessed Virgin."—The text of Scripture, added to the expressions of praise, in the following extract seem intended as authorities for the language used.

Holy Mary	Luke i. 28.	*Pray for us.*
Holy Mother of God	—— i. 32.	
Holy Virgin of virgins	—— i. 27.	
Mother of Christ	—— ii. 11.	
Mother of divine grace	John i. 11.	
Mother most pure	Isa. vii. 14.	
Mother most chaste	Luke i. 34.	
Mother undefiled	—— i. 35.	
Mother untouched	—— i. 38.	
Mother most amiable	—— i. 48.	

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* Our old friends.

Mother most admirable	Luke ii. 51.
Mother of our Creator	John i. 14.
Mother of our Redeemer	Luke ii. 30.
Virgin most prudent	
Virgin most renowned	
Virgin most powerful	
Virgin most merciful	
Virgin most faithful	
Mirror of Justice	Cant. iv. 7.
Seat of Wisdom	Prov. ix. 1.
Cause of our Joy	Luke ii. 10.
Spiritual Vessel	Acts ix. 15.
Vessel of Honour	Rom. ix. 21.
Vessel of singular Devotion	2 Tim. ii. 21.
Mystical Rose	Eccl. xxiv. 18.
Tower of David	Cant. iv. 4.
Tower of Ivory	—— vii. 4.
House of Gold	1 Kings, vi. 21.
Ark of the Covenant	Josh. iii. 3.
Gate of Heaven	Psalm lxxviii. 23.
Morning Star	Eccles. i. 6.
Health of the Weak	Gen. iii. 15.
Refuge of Sinners	John, ii. 3.
Comfort of the Afflicted	Luke, i. 41.
Help of Christians	John, ii. 4.
Queen of Angels	Psalm xliv. 11.
Queen of Patriarchs	Cant. vi. 8.
Queen of Prophets	
Queen of Apostles	
Queen of Martyrs	
Queen of Confessors	
Queen of Virgins	
Queen of all Saints	

Pray for us.

Many of these appellations can belong only to God. He who calls himself *the Door*, John, x. 7, alone deserves to be called the *Gate of Heaven*. None but God can be a refuge,

and he is so called frequently in Scripture, Psalm xlvi. 1; lix. 16, &c.—He is *King of Saints*, Rev. xv. 3.—and Christ calls himself the *Morning Star*, xxii. 16.—The very words of these prayers are copied from Scripture expressions of prayer to God. For example—*We fly to thy patronage*, is copied from Psalm cxliii. 9. "I flee unto thee to hide me." David expresses his faith in God, Psalm cii. 17. "He will not despise their prayer;" and the Roman Catholics pray the Virgin "not to despise their petitions." *Deliver us from evil*, is the prayer our Lord teaches us to address to God, and "Deliver us from all danger," is the prayer they are taught to address to her.

I would wish the Protestant reader to pay particular attention to the texts of Scripture quoted in this Litany. The Church of Rome, doubtless, considers each of these texts, applicable to the Virgin, and authority for giving her the appellation to which they are affixed. Let him examine Acts, ix. 15. Rom. ix. 21. 2 Tim. ii. 21. 1 Kings, vi. 21. Josh. iii. 3. Psalm lxxviii. 23, even to the Roman Catholic translation, and he will be amazed at the gross and daring perversion of the Scriptures which they will exhibit; and then let him remember, that the Church which gave these explanations of the texts, claims to be the infallible interpreter of the Bible, and the sole Judge of its meaning.

The same prayer-book has this "thanksgiving in honour of the Patron Saint of the place where we dwell. "O Lord, who by an effect of thy singular bounty, hast given us St. N—— as a special Patron, vouchsafe to accept the most humble thanks we can offer to thee for so great an act of thy tender charity; and, in consideration for that favour which he enjoys with thee, and his earnest intercessions for us, preserve us from all misfortunes and accidents, and especially from all sin. Grant, that peace and charity may reign among those who inhabit this place; and that faith and piety may daily increase among them. And thou, great Saint, vouchsafe to make us every day experience the powerful effects of thy protection; and after procuring for us from our Lord, the grace of leading a truly Christian life, obtain for us the

special grace of dying a holy death, through the infinite merits of Jesus Christ. Amen."

In what is called the *Lady's Psalter*, the expressions are still more blasphemous. This Psalter is made by altering the Psalms of David, and applying to the Virgin, every prayer and expression there applied to the Lord, inserting her name in place of God's. Thus, in the 31st Psalm, "In thee, O Lady, have I hoped, let me never be confounded. Receive me into thy favour, incline to me thine ear. Into thine hand, O Lady, I commend my spirit."—The 29th, "Bring unto our Lady, O ye sons of God, bring praise and worship unto our Lady." The 68th, "Let Mary arise, and let all her enemies be scattered."—The 84th, "How amiable are thy dwellings, O Lady of Hosts."—The 92d, "It is a good thing to give thanks, and confess to the Virgin, and to sing praises to her glory."—The 103d, "Praise the Virgin Mary, O my soul, and all that is in me, praise and glorify her name." The usual doxology at the end of Roman Catholic books is "Glory be to God, and to the blessed Virgin;" and from her, they say, "the sinner receiveth pardon, the righteous grace, the angels joy, and the whole Trinity glory." In several pictures she is introduced as sitting between the Father and the Son, with a dove to represent the Holy Ghost, hovering round her. From all these things it is plain, that the Church of Rome worships the Virgin, and it is in vain for them to deny it.

If Protestants could not join in thus giving to another the glory due unto God's holy name, by thus praying to the Virgin, neither, I am sure, could they join in this prayer to St. Anne, the Virgin's Mother.—"O great Saint, in honour of God's regarding, and exalting thee in his eternity, to those most high and sublime estates of, *Mother of the Mother of God, and Grandmother of Jesus Christ*,—in adoration of all the virtues of thy life, and of the last breath in which thou gavest up thy spirit; in the state of great grace consummated in the hand of your grandson and your Lord; in homage of the right and power which you had of mother over your daughter, and of grandmother over her son, and of their submission and reverence which they render to thee—we

pray," &c. The book which contains this prayer, was approved of at Paris, in the following words: "We, Doctors of Divinity, of the Faculty of Paris, do certify, that we have read and examined this book, entitled, 'The Prerogative of St. Anne,' in which we have found nothing but what is conformable to the Roman Church; on the contrary, we have thought it worthy to be published, as very useful to maintain the devotion to Saint Anne. Given at Paris, July 10, 1643."

Prayer for St. Nicholas. "O God, who by innumerable miracles, has honoured blessed St. Nicholas the Bishop, grant, we beseech thee, that by his merit and intercession, we may be delivered from eternal flames." Prayer for St. Scholastica: "O God, who, to recommend to us innocence of life, was pleased to let the soul of thy blessed Virgin St. Scholastica ascend to Heaven in shape of a dove: grant, that by her prayers and merits, we may lead innocent lives here, and ascend to eternal joys hereafter." Prayer at the name Mary: "O God, who wast willing that thy glorious Mother should be named Mary: grant, we beseech thee, that they who implore the sweet name of Mary, may feel the perpetual effect of thy blessing." Prayer at the consecration of images, taken from the Roman Ritual, authorized by Pope Urban VIII. "Grant, O God, that whosoever before this image shall diligently, and humbly upon his knees, worship and honour thy only begotten Son, or the blessed Virgin, or this glorious Apostle, Martyr, Confessor, or Virgin, (as the case may be), that he may obtain, by his (or her) merits and intercession, grace in this present life, and eternal glory hereafter." Prayer at the consecration of a crucifix: "We beseech thee, O Lord, Holy Father, Almighty, everlasting God, that thou wouldest vouchsafe to bless this wood of thy cross; that it may be a healthful remedy to mankind, a strengthener of faith, and increaser of good works, a redemption of souls, a comfort, protection, and defence against the cruelties of our enemies*." Such are the specimens which I have selected from the prayers, in which Protestants refuse to join; and, if any liberal-minded member of the Church

* Isaiah, xliv. 14—20!!!

of Rome would consider them, and compare them with Scripture, he must admit their impropriety, and see, that we do not object merely to the manner in which they pray to Saints, but to the thing itself, as being idolatrous and leading to blasphemy.—*Extracts from an Irish Protestant tract, entitled, A Protestant's Reasons for not worshipping Saints and Images.*

No. V.

The Sacrament of the Lord's Supper compared with the Sacrifice of the Mass.

St. Matthew's account of the institution of the Sacrament, chap. xxvi. 26 to 29.—"And as they were eating, Jesus took bread and blessed it, and brake it, and gave it to the disciples, and said, Take, eat, this is my body. And he took the cup, and gave thanks, and gave it to them, saying, Drink ye all of it: for this is my blood of the New Testament, which is shed for many, for the remission of sins. But I say unto you, I will not drink henceforth of this fruit of the vine, until that day when I drink it new with you in my Father's kingdom."

St. Mark's account, chap. xiv. 22 to 25.—"And as they did eat, Jesus took bread, and blessed, and brake it, and gave to them, and said, Take, eat: this is my body. And he took the cup, and when he had given thanks, he gave it to them: and they all drank of it. And he said unto them, this is my blood of the New Testament, which is shed for many. Verily I say unto you, I will drink no more of the fruit of the vine, until that day that I drink it new in the kingdom of God."

St. Luke's account, chap. xxii. 19, 20.—"And he took bread, and gave thanks, and brake it, and gave unto them, saying, This is my body which is given for you: this do in remembrance of me. Likewise also the cup after supper, saying, This cup is the New Testament in my blood, which is shed for you."

St. Paul's account, 1 Corinthians, chap. xi. 23 to 25. "The Lord Jesus, the same night in which he was betrayed, took bread, and when he had given thanks, he brake it and said, Take, eat: this is my body, which is broken for you: this do in remembrance of me. After the same manner also he took the cup, when he had supped, saying, This cup is the New Testament in my blood: this do ye, as oft as ye drink it in remembrance of me."

This is the whole of the account given in the New Testament of the manner in which our Lord himself instituted the Sacrament of the Lord's Supper; and let the reader now compare what he did and said, with what the Priest says and does when he celebrates Mass.

1st. OUR LORD JESUS CHRIST spoke in a language which his disciples understood.—BUT THE PRIEST says Mass in Latin, which the people present do not understand.

2nd. JESUS CHRIST spoke in a loud distinct voice, so as that the disciples heard him.—BUT THE PRIEST mutters over in a low secret whisper, what are called the words of consecration, so that no one present can hear or understand what he says.

3rd. JESUS CHRIST said, "This cup is the New Testament in my blood."—BUT THE PRIEST says that he said, "This is the chalice of my blood of the New and Eternal Testament, mystery of the faith," which is not true, as we may learn from the sentences at the beginning of this tract.

4th. JESUS CHRIST broke the bread, before he pronounced the words, THIS IS MY BODY, which the Roman Catholics call the words of consecration, and by virtue of which they say, that the bread is transubstantiated into the body of Christ.—BUT THE PRIEST pronounces these words first, and then handles the Host, to make the people think he breaks the body of Christ; so that, if the pronouncing the words of consecration be what changes the bread into Christ's body, the bread our Lord broke was not so changed, and therefore was a different thing from the Host.

5th. JESUS CHRIST gave the bread into the hands of the

disciples.—BUT THE PRIEST puts the wafer into the mouth of each communicant himself.

6th. JESUS CHRIST gave his disciples a cup of wine, saying, *drink ye all of it.* St. Paul said to the Corinthians, "let a man examine himself, and so let him eat of that bread, *and drink of that cup.*" 1 Cor. xi. 28,—and again, "as oft as ye eat this bread, and drink of this cup, ye shall show the Lord's death until he come," ver. 26. So that it is as plain as possible, that all present did drink, as well as eat. —BUT THE PRIEST alone drinks the wine, the laity only eat the wafer.

7th. JESUS CHRIST gave the disciples what the scripture calls bread, and what was in the cup he called wine, or the fruit of the vine.—BUT THE PRIEST in the Mass gives the people what he says is not bread, but the body of Christ, and drinks himself, what he says is not wine, but the blood of Christ.

8th. JESUS CHRIST did not elevate either the bread or the wine.—BUT THE PRIEST lifts up the Host, and the people worship it.

9th. JESUS CHRIST did not speak of any sacrifice being offered to God in this ordinance which he then instituted.— BUT THE PRIEST professes to offer in the Mass, the Body of Christ as a sacrifice for the sins of the quick and dead.

10th. JESUS CHRIST said no prayers for the dead.— BUT THE PRIEST prays for those *who sleep the sleep of peace.* Now this prayer must have been added to the Mass before purgatory was invented, because if a soul is tormented in the fire of purgatory, it cannot be the sleep of peace, and if it is in heaven, it has no need of prayers.

11th. JESUS CHRIST said nothing of Saints or Angels.— BUT THE PRIEST mentions both, blessing the incense through Michael the Archangel, and praying God to command an Angel to carry the consecrated Host to heaven.

12th. JESUS CHRIST said, "Do this in remembrance of ME."—BUT THE PRIEST says, "solemnizing and communicating in the first place the remembrance of the *glorious Mary*, ever Virgin."

13th. JESUS CHRIST instituted this Sacrament as a remembrance of his death and suffering, whereby remission of sin is granted to those who believe on his name.—BUT THE PRIEST says Mass for the purpose of obtaining from God some temporal blessing, as the cure of a sick person, or of sick cattle, preservation of the crops from frost or blight; and thus there are many kinds of Masses: as the Mass of St. Giles, of St. Francis, St. Catherine, and others: there are also loud Masses and low Masses, great Masses and small Masses, day Masses, Episcopal Masses: Masses in white, in green, in violet, and all other colours.

14th. JESUS CHRIST instituted the Sacrament after supper. —BUT THE PRIEST says Mass fasting.

15th. JESUS CHRIST says nothing about the Cross on which he was to die.—BUT THE PRIEST, in the Mass on Good Friday, which is called the Mass of the pre-sanctified, says to the people, "Behold the wood of the Cross, come, let us worship;" and an anthem sung on that day contains these words, "We worship thy Cross, O Lord;" and speaking to the Cross they say, "Faithful Cross, the only noble among the Trees."

16th. JESUS CHRIST did not command the bread to be carried in procession, or say, what was to be done with the crums.—BUT THE PRIEST carries the Host in procession, in all places where the Roman Catholic religion is established. There is a canon in their Church, to tell what is to be done when a mouse eats or bites the body of Christ: another, to direct what is to be done when it is lost, or carried away by the wind: another orders the Priest to swallow a fly or spider, if it fall into the cup, unless it turn his stomach; and that if the blood freeze in winter, to wrap the chalice in hot clothes. But the most notable one is that which directs, that if the Priest be sick, and throw the wafer off his stomach, he should, if possible, swallow it again. Who can believe, that things so absurd and so nauseous are to be derived from the simple account of the New Testament?

Here are sixteen particulars, in which the celebration of Mass contradicts the institution of the Sacrament by our

Lord himself; and we can here see, that the Church of Rome has, without any authority from the Scripture, altered some things, left out some things, and added some things, so as to make the Mass quite different from the Sacrament of the Lord's Supper, and to prove plainly, that no Romanist has ever yet received this Sacrament. He has never commemorated the shedding of Christ's blood for the remission of sins, for he never drank of the sacramental cup. He never commemorated Christ in this ordinance, for he is taught to commemorate the Virgin Mary; and he never could understand what the Priest said in many of the prayers, because they were in Latin. The service he intends is not founded on the Scriptures, but on the commands of *the Church;* and let him recollect that Christ has said, "in vain do they worship me, teaching for doctrines the commandments of men." Matt. xv. 9.

No. VI.

Duke of Brunswick's last of fifty Reasons for embracing the Romish Faith.

Consider. L.—I observed that many sectaries, who had seemed for many years to be fixed in their persuasion, were converted towards the end of their days, and desired to die in the Roman Catholic Faith; but never did I meet with any Catholic that wished to die in another religion. Now it is chiefly at the hour of death that the soul opens its eyes into a clearer prospect of things eternal. For my own part, I resolved to live as I should wish to die, and for that reason I came to a resolution to embrace immediately the Catholic Faith; because death is as certain, as its hour is uncertain. Besides that, the Catholics to whom I spoke concerning my conversion, assured me, that if I were to be damned for embracing the Catholic Faith, *they were ready to answer for me at the day of judgment, and to take my damnation upon themselves:* an assurance I could never extort from the

ministers of any sect, in case I should live and die in their religion!!! Whence I inferred, that the Roman Catholic Faith was built upon a better foundation than any of those sects that have divided from it.

What a magnificent inference! What an ornament must not this Duke of Brunswick have been to any Church!

This "fifty Reasons" is the Popish text-book, whence the lower Irish derive their logical knowledge of the damnable nature of Protestantism.

No. VII.

[The following curious document shows in what a cold-blooded manner a Papist can plan and even execute the extirpation of heretics. It is a letter from father La Chaise, Confessor to Lewis the XIV. to father Peters, Confessor to James II. of England, in 1688. It is furnished to "The Antidote" by Sir Harcourt Lees, who, for its authenticity, refers to the seventh volume, 4to. of the collection of manuscript papers selected from the library of Edward Harley, Earl of Oxford.]

Father La Chaise's Project for the Extirpation of Heretics, in a Letter from him to Father P——rs, 1688.

WORTHY FRIEND,—I received yours of the 20th of June last, and am glad to hear of your good success, and that our party gains ground so fast in England; but, concerning the question you have put to me, that is, "What is the best course to be taken to root out all heretics?" to this I answer, there are divers ways to do that, but we must consider which is the best to make use of in England. I am sure you are not ignorant how many thousand heretics we have in France, by the power of our dragoons, converted in the space of one year: and by the doctrine of those booted apostles, turned more in one month, than Christ and his apostles could in ten years. This is a most excellent method, and far excels those of the great preachers and teachers that have lived since Christ's time. But I have spoken with divers fathers

of our society, who do think that your king is not strong enough to accomplish his design by such kind of force; so that we cannot expect to have our work done in that manner, for the heretics are too strong in the three kingdoms; and therefore we must seek to convert them by fair means, before we fall upon them with fire, sword, halters, gaols, and other such like punishments; and therefore I can give you no better advice, than to begin with soft, easy means. Wheedle them by promises of profit and places of honour, till you have made them dip themselves in treasonable actions against the laws established, and then they are bound to serve for fear. When they have done thus, turn them out, and serve others so, by putting them in their places; and by this way gain as many as you can. And for the heretics that are in places of profit and honour, turn them out, or suspend them on pretence of misbehaviour; by which their places are forfeited, and they subject to what judgment you please to give upon them. Then you must form a camp, that must consist of none but Catholics; this will make the heretics heartless, and conclude all means of relief and recovery is gone. And lastly, take the short and the best way, which is, to surprise the heretics on a sudden; and to encourage the zealous Catholics, let them sacrifice them all, and wash their hands in their blood, which will be an acceptable offering to God. And this was the method I took in France, which hath well, you see, succeeded; but it cost me many threats and promises, before I could bring it thus far; our king being a long time very unwilling. But at last I got him on the hip; for he had lain with his daughter-in-law, for which I would by no means give him absolution, till he had given me an instrument, under his own hand and seal, to sacrifice all the heretics in one day. Now, as soon as I had my desired commission, I appointed the day when this should be done; and, in the mean time, made ready some thousands of letters, to be sent into all parts of France in one post night. I was never better pleased than at that time; but the king was affected with some compassion for the Hugonots, because they had been

a means to bring him to his crown and throne; and the longer he was under it, the more sorrowful he was; often complaining, and desiring me to give him his commission again; but that I would by no persuasion do; advising him to repent of that heinous sin, and also telling him, that the trouble and horror of his spirit did not proceed from any thing of evil in those things that were to be done, but from that wickedness that he had done; and that he must resolve to undergo the severe burden of a troubled mind for one of them or the other; and if he would remain satisfied as it was, his sin being forgiven, there would, in a few days, be a perfect atonement made for it, and he perfectly reconciled to God again. But all this would not pacify him; for the longer the more restless; and I therefore ordered him to retire to his closet, and spend his time constantly in prayer, without permitting any one to interrupt him; and this was in the morning early, when, the evening following, I was to send away all my letters. I did, indeed, make the more haste, for fear he should disclose it to any body, yet I had given him a strict charge to keep it to himself; and the very things that I most feared, to my great sorrow, came to pass; for just in the nick of time, the devil, who hath at all times his instruments at work, sent the Prince of Conde to the court, who asked for the king; he was told that he was in his closet, and would speak with no man. He impudently answered, "that he must and would speak with him," and so went directly to his closet; he being a great peer, no man durst hinder him. And, being come to the king, he soon perceived by his countenance, that he was under some great trouble of mind; for he looked as if he had been going into the other world immediately. "Sir," said he, "what is the matter with you?" The king at the first refused to tell him, but he pressing harder upon him, at last the king, with a sorrowful complaint, burst out, and said—"I have given father La Chaise a commission, under my hand, to murder all the Hugonots in one day; and this evening will the letters be despatched to all parts, by the post, for the performing it; so that there is but small time left for my

Hugonot subjects to live, who have never done me any harm." Whereupon this cursed rogue answered, "Let him give you your commission again." The king said, "How shall I get it out of his hand? For, if I send to him for it, he will refuse to send it." This devil answered, "If your majesty will give me order, I will quickly make him return it." The king was soon persuaded, being willing to give ease to his troubled spirit, and said, "Well, go then, and break his neck, if he will not give it you." Whereupon, this son of the devil went to the post-house, and asked, if I had not a great number of letters there? And they said, "Yes, more than I had sent in a whole year before." "Then," said the prince, "by order from the king, you must deliver them all to me;" which they durst not deny, for they knew well enough who he was. And no sooner was he got into the post-house, and had asked these questions, but I came also in after him, to give order to the post-master to give notice to all those under him, in the several parts of the kingdom, that they should take care to deliver my letters with all speed imaginable. But I was no sooner entered the house but he gave his servants order to secure the door, and said confidently to me, "You must, by order from the king, give me the commission, which you have forced from him." I told him I had it not about me, but would go and fetch it; thinking to get from him, and so go out of town, and send the contents of those letters another time; but he said, "You must give it; and if you have it not about you, send somebody to fetch it, or else never expect to go alive out of my hands; for I have an order from the king either to bring it or break your neck, and am resolved either to carry that back to him in my hand, or else your heart's blood on the point of my sword." I would have made my escape, but he set his sword to my breast, and said, "You must give it me, or die; therefore deliver it, or else this goes through your body."

So, when I saw nothing else would do, I put my hand in my pocket and gave it him; which he carried immediately to the king, and gave him that and all my letters, which they burned. And, being all done, the king said, now his

heart was at ease. Now, how he should be eased by the devil, or so well satisfied with a false joy, I cannot tell; but this I know, that it was a very wicked and ungodly action, as well in His Majesty, as the Prince of Conde, and did not a little increase the burden and danger of his Majesty's sins. I soon gave an account of this affair to several fathers of our society, who promised to do their best to prevent the aforesaid prince's doing such another act, which was accordingly done; for, within six days after the damned action, he was poisoned, and well he deserved it. The king also did suffer too, but in another fashion, for disclosing the design unto the prince, and hearkening unto his counsel. And many a time since, when I have had him at confession, I have shook hell about his ears, and made him sigh, fear, and tremble, before I would give him absolution; nay, more than that, I have made him beg for it on his knees, before I would consent to absolve him. By this, I saw that he had still an inclination to me, and was willing to be under my government: so I set the baseness of the action before him, by telling the whole story, and how wicked it was, and that it could not be forgiven, till he had done some good action to balance that, and expiate the crime. Whereupon, he at last asked me, what he must do? I told him, that he must root out all heretics from his kingdom. So, when he saw there was no rest for him, without doing it, he did again give them all into the power of me and our clergy, under this condition, that we would not murder them, as he had before given orders, but that we should by fair means, or force, convert them to the Catholic religion. Now, when we had got the commission, we presently put it in practice; and what the issue hath been, you very well know. But now in England the work cannot be done after this manner, as you may perceive by what I have said to you; so that I cannot give you better counsel, than to take that course in hand wherein we were so unhappily prevented; and I doubt not, but it may have better success with you than with us.

I would write to you of many other things, but I fear I

have already detained you too long; wherefore I will write no more at present, but that I am,

Your friend and servant,

La Chaise.

Paris, July 8, 1688.

No. VIII.

In the Bull of Pope Pius V. entitled, "The damnation and excommunication of Elizabeth Queen of England and her adherents," &c. there are these words, "And moreover, we do declare her (viz. Elizabeth) to be deprived of her pretended title to the kingdom aforesaid, and of all dominion, dignity, and privilege whatsoever: and also the nobility, subjects, and people of the said kingdom, and all others who have in any sort sworn unto her to be for ever absolved from any such oath, and all manner of duty, dominion, allegiance, and obedience; as we also do, by authority of these presents, absolve them, and do deprive the same Elizabeth of her pretended title to the kingdom, and all other things aforesaid; and we do command and interdict all and every the nobleman, subjects, people, and others aforesaid, that they presume not to obey her, or her monitions, mandates, and laws. Given at Rome at St. Peter's, in the year of the incarnation of our Lord 1570."

No. IX.

Prophecies relating to the nations or empires that were neighbouring to the Jews.

1. Tyre was one of the most flourishing and opulent cities of ancient times. The inhabitants became very wicked and abandoned; and the Hebrew prophets were commanded to

foretel its ruin. At the time their predictions were uttered, the city was extremely prosperous, successful in commerce, and abounding in riches and glory. These predictions were extremely minute and circumstantial*; and announced that the city was to be taken and destroyed by the Chaldeans, (who, at the time of the delivery of the prophecy, were an inconsiderable people,) and particularly by Nebuchadnezzar, king of Babylon; that the inhabitants should flee over the Mediterranean into the adjacent islands and countries, and even there should not find a quiet settlement; that the city should be restored after seventy years, and return to her gain and merchandise; that it should be taken and destroyed a second time; that the people should, in time, forsake their idolatry, and become converts to the worship and true religion of God; and finally, that the city should be totally destroyed, and become a place only for fishers to spread their nets upon. All these predictions were literally fulfilled†: for want of room, we are compelled to notice here only those predictions which denounce its utter destruction.

"Thus saith the Lord God, behold I am against thee, O Tyrus, and will cause many nations to come up against thee, as the sea causeth his waves to come up; and they shall destroy the walls of Tyrus and break down her towers; I will also scrape her dust from her, and make her like the top of a rock. It shall be a place for the spreading of nets in the midst of the sea; for I have spoken it, saith the Lord God." (Ezek. xxvi. 3—5.) To show the certainty of the destruction, the prophet repeats it: (ver. 14.) "I will make thee like the top of a rock; thou shalt be a place to spread nets upon; thou shalt be built no more, for I the Lord have spoken it." And again, "I will make thee a terror, and

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* See Isa. xxiii. Jer. xxv. Ezek. xxvi. xxvii. xxviii. Amos, i. 9, 10. Zech. ix. 1—8.

† See a copious illustration of them in Bp. Newton's eleventh Dissertation, and in Rollin's Ancient History, book xv. sect. 6. vol. v. pp. 94—102.

thou shalt be no more; though thou be sought for, yet shalt thou never be found again, saith the Lord God." (ver. 21.) "All they that know thee among the people, shall be astonished at thee; thou shalt be a terror, and never shalt thou be any more." (xxviii. 19.)

These various predictions received their accomplishment by degrees. Nebuchadnezzar destroyed the old city; and Alexander the Great employed its ruins and rubbish in making a causeway from the continent to the island whereon it had been erected, both of which were henceforth joined together. "It is no wonder, therefore," as a learned traveller has remarked*, "that there are no signs of the ancient city; and as it is a sandy shore, the face of every thing is altered, and the great aqueduct in many parts is almost buried in the sand." So that, as to this part of the city, the prophecy has literally been fulfilled: "Thou shalt be built no more: though thou be sought for, yet shalt thou never be found again." It may be questioned, whether the new city ever after arose to that height of power, wealth, and greatness, to which it was elevated in the times of Isaiah and Ezekiel. It received a great blow from Alexander, not only by his taking and burning the city, but much more by his building of Alexandria in Egypt, which in time deprived it of much of its trade, and thus contributed more effectually to its ruin. It had the misfortune afterwards of changing its masters often, being sometimes in the hands of the Ptolemies, kings of Egypt, and sometimes of the Seleucidæ, kings of Syria, till at length it fell under the dominion of the Romans. It was taken by the† Saracens about the year of Christ 639, in the reign of Omar their third emperor. It was retaken by the‡ Christians during the time of the holy war, in the year 1124, Baldwin, the second of that name,

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* Bp. Pococke's Description of the East, vol. ii. pp. 81, 82.

† Ockley's Hist. of the Saracens, vol. i. p. 340.

‡ Abul-Pharajii Hist. Dyn. 9. p. 250. Vers. Pocockii. Savage's Abridgment of Knolles and Ryeaut, vol. i. p. 26.

being then king of Jerusalem, and assisted by a fleet of the Venetians. From the* Christians it was taken again, in the year 1289, by the Mamelukes of Egypt, under their Sultan Alphix, who sacked and razed this and Sidon, and other strong towns, in order that they might never afford any harbour or shelter to the Christians. From the Mamelukes it was again taken in the year 1516, by Selim, the ninth emperor of the Turks; and under their dominion it continues at present. But, alas, how fallen, how changed from what it was formerly! For, from being the centre of trade, frequented by all the merchant ships of the east and west, it is now become a heap of ruins, visited only by the boats of a few poor fishermen. So that as to this part likewise of the city, the prophecy has literally been fulfilled, "I will make thee like the top of a rock; thou shalt be a place to spread nets upon†."

How utterly this once flourishing city is now destroyed, agreeably to the divine predictions, every traveller attests who has visited its site. We select two or three of the most striking.

Dr. Shaw, who travelled in the former part of the last century, says, "I visited several creeks and inlets, in order to discover what provision there might have been formerly made for the security of their vessels. Yet notwithstanding that Tyre was the chief maritime power of this country, I could not observe the least token of either *cothon* or harbour that could have been of any extraordinary capacity. The coasting ships, indeed, still find a tolerable good shelter from the northern winds under the southern shore, but are obliged immediately to retire, when the winds change to the west or south: so that there must have been some better station than this for their security and reception. In the N. N. E. part likewise of the city, we see the traces of a safe and com-

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* Savage's Abridgment, vol. i. p. 95. Pococke's Description of the East, vol. ii. book i. chap. 23. p. 83.

† Bp. Newton on the Prophecies, vol. i. pp. 198. edit. 1793.

modious basin, lying within the walls; but which at the same time is very small, scarce forty yards in diameter. Neither could it ever have enjoyed a larger area, unless the buildings which now circumscribe it were encroachments upon its original dimensions. Yet even this port, small as it is at present, is notwithstanding so choked up with sand and rubbish, that the boats of those poor fishermen, who now and then visit this once renowned emporium, can with great difficulty only be admitted*."

"This city," says Maundrell, who travelled nearly about the same time, "standing in the sea upon a peninsula, promises at a distance something very magnificent. But when you come to it, you find no similitude of that glory, for which it was so renowned in ancient times, and which the prophet Ezekiel describes, chap. xxvi. xxvii. xxviii. On the north side it has an old Turkish ungarrisoned castle; besides which you see nothing here, but a mere Babel of broken walls, pillars, vaults, &c., there being not so much as one entire house left: its present inhabitants are only a few poor wretches, harbouring themselves in the vaults, and subsisting chiefly upon fishing, who seemed to be preserved in this place by divine providence, as a visible argument how God has fulfilled his word concerning Tyre, viz. that 'it should be as the top of a rock, a place for fishers to dry their nets on†.'"

"Of this once powerful mistress of the ocean," says a recent traveller, "there now exist scarcely any traces. Some miserable cabins, ranged in irregular lines, dignified with the names of streets, and a few buildings of a rather better description, occupied by the officers of government, compose nearly the whole of the town. It still makes, indeed, some languishing efforts at commerce, and contrives to export annually to Alexandria cargoes of silk and tobacco, but the amount merits no consideration.—'The noble dust of

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* Shaw's Travels, vol. ii. pp. 30, 31. 3d. edit.

† Maundrell's Travels, p. 48.

Alexander, traced by the imagination till found stopping a beer-barrel,' would scarcely afford a stronger contrast of grandeur and debasement than Tyre, at the period of being besieged by that conqueror, and the modern town of Tsour erected on its ashes*."

2. Egypt was one of the most ancient and powerful kingdoms in former ages: and at one period is *said* to have contained eighteen thousand cities and seventeen millions of inhabitants. The revolutions and state of this kingdom were minutely described by the prophets Isaiah, Jeremiah, and Ezekiel†. The last mentioned prophet, among other most striking denunciations, expressly says, that "Egypt shall be the basest of kingdoms, neither shall it exalt itself any more above the nations: for I will diminish them, that they shall no more rule over the nations. I will make the land of Egypt utterly waste and desolate, from the tower of Syene even unto the border of Ethiopia. The pride of her power shall come down: from the tower of Syene shall they fall in it by the sword: and I will make the rivers dry, and sell the land into the hand of the wicked, and I will make the land waste, and all that is therein, by the hand of strangers. I will also destroy the idols, and I will cause their idols to cease out of Noph" (or Memphis, Ezek. xxix. 15. 10. xxx. 6, 12, 13.)

It is now upwards of two thousand four hundred years since this prophecy was delivered: and what likelihood or appearance was there, that so great a kingdom, so rich and fertile a country, should for so many ages bow under a foreign yoke, and never during that long period be able to recover its liberties, and have a prince of its own to reign over them? But as is the prophecy, so is the event. For, not long afterwards, Egypt was successively attacked and conquered by the Babylonians and Persians: on the subversion

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* Jolliffe's Letters from Palestine, p. 13. 1820. 8vo.

† See Isa. xix. Jer. xliii. 8—13. and xlvi. and Ezek. chapters xxix—xxxii.

of the Persian empire by Alexander, it became subject to the Macedonians, then to the Romans, and after them to the Saracens, then to the Mamelukes, and is now a province of the Turkish empire: and the general character of its inhabitants is a compound of baseness, treachery, covetousness, and malice*. Syene is in ruins; and the idols of Egypt are scattered. And all modern travellers attest that the numerous canals with which this country was anciently intersected, are (with the exception of a few in Lower Egypt) now neglected. The consequence is, that a very large proportion of the country is abandoned to sand and to unfruitfulness, while the effect is a fulfilment of the threatening, "I will make her rivers dry." The annual supply of enriching and fertilising water being now lost to an immense tract of country on both sides of the Nile, sand, the natural soil, prevails: vegetation, which once bound together the earth by the roots and fibres of grass, is burnt up. And what was once a fruitful field, has become desolate, overwhelmed by flying blasts of sand, and consigned to ages of solitude †.

3. Ethiopia was a very considerable kingdom of Africa, bordering upon Egypt. Its doom was denounced by the prophets Isaiah and Ezekiel‡: and Nahum, *after* its accomplishment, declares what that doom was —"Art thou better," says he to Nineveh, "than populous No, that was situate among the rivers, that had waters round about it, whose rampart was the sea, and her wall was from the sea? Ethiopia and Egypt were her strength, and it was infinite; Put and Lubim were thy helpers. Yet was she carried away, she went into captivity; her young children also were

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* The prophecies concerning Egypt are minutely considered and illustrated by Bp. Newton in his twelfth Dissertation.

† Jowett's Christian Researches, p. 164.

‡ See Isa. xviii. 1—6. xx. 3—5. xliii. 3. Ezek. xxx. 4—6.

dashed in pieces at the top of all the streets: and they cast lots for her honourable men." (Nah. iii. 8—10.)

Ethiopia was invaded and most cruelly ravaged by Sennacherib king of Assyria, or Esarhaddon his son, and also by Cambyses king of Persia. About the time of our Saviour's birth, the Romans ravaged part of this country: and since the subversion of their empire, it has been ravaged successively by the Saracens, Turks, and Giagas.

4. Nineveh was the metropolis of the Assyrian empire, *an exceeding great city*, according to the prophet Jonah (iii. 3.), whose statement is confirmed by profane historians, *of three days' journey* in circuit, and containing a population of more than six hundred thousand inhabitants. Though the Ninevites repented at the preaching of Jonah, yet that repentance was of no long continuance: for soon after, Nahum predicted not only the total destruction of that city, which was accomplished one hundred and fifteen years afterwards, but also the manner in which it was to be effected. "While they were folden together as thorns, they were devoured as the stubble full dry." (i. 10.)

The Medians, under the command of Arbaces, being informed of the negligence and drunkenness that prevailed in their camp, assaulted them by night, and drove such of the soldiers as survived the defeat into the city. "The gates of the river shall be opened, and the palace shall be dissolved;" which, Diodorus Siculus informs us, was literally fulfilled. And its utter destruction, foretold by Nahum (i. 8, 9. ii. 8—13. iii. 17—19.) and Zephaniah (ii. 13—15.), has been so entirely accomplished, that no vestiges whatever have remained of it; nay, even its very site cannot be ascertained. Such an *utter end* has been made of it, and such is the truth of the divine predictions*.

5. Concerning Babylon, it was foretold that it should be shut up by the Medes, Elamites, and other nations (Isa.

* Bp. Newton, vol. i. Dis. ix.

xiii. 4. Jer. li. 7.); that the river Euphrates, should be dried up (Isa. xliv. 27. Jer. l. 38. li. 36.); and that the city should be taken by surprise during the time of a feast, when all her rulers and mighty men were drunken. (Jer. l. 24. li. 39. 57.)

All which was accomplished when Belshazzar and his thousand princes, who were drunk with him at a great feast, were slain by Cyrus's soldiers (men of various nations) after Cyrus had turned the course of the Euphrates, which ran through the midst of Babylon, and so drained its waters, that the river became easily fordable for his soldiers to enter the city. Further, it was particularly foretold, that "God would make the country a possession for the bittern*, and pools of water" (Isa. xiv. 23.); which was accordingly fulfilled, by the country being overflowed, and becoming boggy and marshy, in consequence of the Euphrates being turned out of its course in order to take the city, and never restored to its former channel. Could the correspondence of these events with the predictions be the result of chance? But suppose these predictions were forged after the event, can the following also have been written after the event, or with any reason be ascribed to chance?

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* The Hon. Capt. Keppel, who visited the ruins of Babylon in the year 1824, thus describes the scene:—"As far as the eye could reach, the horizon presented a broken line of mounds: the whole of this place was a desert flat; the only vegetation was a small prickly shrub thinly scattered over the plain, and some patches of grass, where the water had lodged in pools, occupied by immense flocks of *bitterns:* so literally has the prophecy of Isaiah been fulfilled respecting devoted Babylon, that it should be 'swept with the bosom of destruction,' that it should be made 'a possession for the *bittern* and pools of water.'" Narrative of a Journey from India to England, vol. i. p. 125. (London, 1827, 8vo.) In pp. 171—188. Capt. Keppel has described the present state of the ruins of Babylon.

"The wild beasts of the desert shall dwell there,—and the owls shall dwell therein; and it shall be no more inhabited for ever, neither shall it be dwelt in from generation to generation. As God overthrew Sodom and Gomorrah, and the neighbouring cities thereof,—so shall no man dwell there, neither shall any son of man dwell therein.—They shall not take of thee a stone for a corner, nor a stone for foundations; but thou shalt be desolate for ever, saith the Lord.—Babylon shall become heaps, a dwelling place for dragons, an astonishment and an hissing, without an inhabitant.—Babylon shall sink and shall not rise from the evil that I will bring upon her. Babylon, the glory of kingdoms, shall be as when God overthrew Sodom and Gomorrah. It shall never be inhabited, neither shall it be dwelt in from generation to generation: neither shall the Arabian pitch tent there, neither shall the shepherds make their fold there. But wild beasts of the desert shall lie there, and their houses shall be full of doleful creatures; and owls shall dwell there,—and dragons in their pleasant places*."

It is astonishing with what exactness these various predictions have been accomplished. After its capture by Cyrus, it ceased to be a metropolis. It was afterwards dispeopled by the erection of the new cities of Seleucia and Ctesiphon, (B. C. 293,) which were built with this design in its neighbourhood, and which completed the ruin and desolation of Babylon,—a desolation that continues to this day†.

6. Daniel predicted the fate of the FOUR GREAT MONARCHIES, viz. the subversion of the Babylonian empire by the Medo-Persians, and of the Persian empire by the Grecians under Alexander the Great; the division of his empire into four parts, which accordingly took place after the death of Alexander and the rise of the Romans, who were to reduce

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* Jer. l. 39, 40. li. 26. 37. 64. Isa. xiii. 19—22.

† Bp. Newton, vol. i. Diss. x. See also Kett's History, the Interpreter of Prophecy, vol. i. pp. 123. *et seq.*

all other kingdoms under their dominion, and form one vast empire, that was to be different from all former kingdoms.

The Romans *did* arise, and reduce all other kingdoms under their dominion; and did actually form one vast republic, which was different from all other governments that had preceded it*. The prophecies of Daniel, and his history of the four monarchies, are so exactly parallel, that the celebrated infidel Porphyry, in the second century, could only evade the force of them by asserting, contrary to all evidence, that they were written long after the events: which is as absurd as if any one should maintain that the works of Virgil were not written under Augustus, but after his time; for the book of Daniel was as public, as widely dispersed, and as universally received as any book could ever possibly be.

Here let us pause, and consider the series of predictions exhibited in the preceding pages, which indeed form only a small part in comparison of those which might have been adduced. Let the reader carefully and impartially survey them, and contrast them with their respective accomplishments; and let him then say, whether the prophecies do not contain information *more than human?* Not to dwell on general prophecies, let him select the five first of those contained in this second class, and compare and meditate fully on these five predictions. "The priority of the records to the events admits of no question; the completion is obvious to every inquirer. Here then are five [six] facts. We are called upon to account for those facts upon rational and adequate principles. Is human foresight equal to the chance? Enthusiasm? Conjecture? Chance? Political

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* Dan. ii. 39, 40. vii. 17—24. viii. and ix. Bp. Newton, 13th, 14th, 15th, and 16th Dissertations, and Brown's Harmony of Scripture Prophecy, chapters xii—xiv. pp. 141—174. Edinburgh, 1800. Religionis Naturalis et Reveletæ Principia, tom. ii. pp. 142—158.

contrivance? If none of these,—neither any other principle that may be devised by man's sagacity,—can account for the facts; then true philosophy, as well as true religion, will ascribe them to the inspiration of the Almighty. Every effect must have a cause. But if God is the author of these predictions, then the book which contains them is stamped with the seal of heaven: a rich vein of evidence runs through the volume of the Old Testament; the Bible *is* true; infidelity is confounded for ever; and we may address its patrons in the language of St. Paul,—"Behold, ye despisers, and wonder, and perish*!"

The next instance of Christ's prophetic spirit is, his FORETELLING THE DESTRUCTION OF JERUSALEM, and of its celebrated temple, with all its preceding signs, and concomitant and subsequent circumstances. He not only predicted the period when this awful event should take place, but described the very ensigns of those arms, which were to effect the direful catastrophe; and also foretold the various calamities that should befal the Jewish nation, and the total ruin in which their ecclesiastical and civil policy should be involved: and the very generation, that heard the prediction, lived to be the miserable witnesses of its fulfilment. Of the prophecies, indeed, that respect the Jews (and which are common to the New as well as to the Old Testament) some have long since been accomplished; others are every day receiving their accomplishment before our eyes, and all of them abundantly prove the divine origin of the Gospel prophecy. The destruction of Jerusalem, with its unparalleled circumstances of horror, is not more clearly recorded

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* A Key to the Prophecies, by the Rev. David Simpson, p. 76.

by Josephus *, than it is foretold by Daniel, and by Jesus Christ. Nor did the latter prophesy only, in the most definite language, the destruction of Jerusalem (Matt. xvi. 28.), and particularly that not one stone of the temple (Mark, xiii. 2.) should be left upon another; he also expressly foretold that Jerusalem, thus destroyed, should be trodden under foot by the Gentiles, till the time of the Gentiles should be fulfilled; while the Jews were to be carried away captive into all lands; and, according to the denunciation of their great lawgiver (Deut. xxviii. 37.), were to become an astonishment and a by-word.

Jerusalem *was* taken by the Romans, and the temple was levelled to the ground. Whatever the distinguished affection of the Jews for their religion and country could suggest, and whatever infidelity and hatred of Christianity could help forward in their favour, was tried in vain, with the malignant view of confronting and defeating these prophecies. The apostate Julian,—an emperor qualified for the attempt in riches, power, and persevering hostility to the name of Christ,—collected the Jews from all countries, and led them on under his favourite Alypius, to rebuild their temple. Every human power co-operated with them, and every difficulty appeared to have vanished: when on a sudden, the work was broken up with terror and precipitation; and an enterprise, of which the execution was so zealously desired and so powerfully supported, was at once deserted. As the influence of human means was entirely engaged in its favour, the miscarriage of it must be ascribed to supernatural interposition. What this was, we are informed by contemporary and other writers, and particularly by Ammianus Marcellinus; whose testimony as a pagan, a philosopher, and a bosom friend of the apostate prince, infidelity would fully

* The sixth and seventh books of Josephus's History or the Jewish War with the Romans contain a detailed narrative of the events, which were predicted by Jesus Christ in a *few words*.

and readily admit, were it not beforehand apprised of its contents. He declares, that "horrible balls of fire, breaking out near the foundation with frequent and reiterated attacks, rendered the place from time to time inaccessible to the scorched and blasted workmen: and, that the victorious element continuing in this manner obstinately bent, as it were, to repel their attempts, the enterprise was abandoned*." So satisfactory and decisive is this evidence of the impartial heathen writer, that the historian of the Decline and Fall of the Roman Empire, although he attempts with stubborn scepticism to invalidate some of its proofs, and insinuates a want of impartial authorities, is compelled not only to acknowledge the general fact, but many of the particular circumstances by which it was accompanied and distinguished†."

How literally the latter part of the above noticed prediction, relative to the dispersion and degradation of the Jews, has been fulfilled, from the days of Titus and Hadrian to the *present* time, every historian informs us: that it is so *now*, we have the evidence of our own senses and personal knowledge. The nations, that once shook the world with their arms, have in their turns disappeared, and mingled again with the common mass of mankind: but the Jews, though exiles in every country under heaven, and in every country oppressed, hated, and despised, have yet, by a peculiar fate, of which the world affords no second instance, survived, for more than seventeen centuries, the loss of their

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* Ammian. Marcell. Hist. lib. xxiii. c. i. tom. i. p. 332. edit. Bipont.

† Decline and Fall, vol. iv. p. 108. Bp. Warburton has fully examined, and vindicated, the history of the event above noticed, in his treatise entitled "Julian; or, a Discourse concerning the Earthquake and fiery Eruption, which defeated that Emperor's Attempt to rebuild the Temple at Jerusalem," in the eighth volume of the 8vo. edition of his works.

country and the dissolution of their government, have preserved their name and language, their customs and religion, in every climate of the globe: and, though themselves not a people, have yet subsisted a separate and distinct race in the midst of every other nation. Having totally lost the *sceptre,* and having no *lawgiver* independently of a foreign tribunal, they afford a standing proof that *the Shiloh* IS COME, *to whom the gathering of the people should be;* and thus exhibit a wonderful example of the truth of *their own* prophetic Scriptures, and in consequence a continual and increasing evidence of the divine authority of *ours.*

THE FOOL HAS SAID IN HIS HEART, THERE IS NO GOD!—Ps. XIV. 1.

THE END.

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